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THE BETTER WAY

AN ADVOCATE OF SPIRITUALISM AS A SCIENCE, PHILOSOPHY AND RELIGION.

VOLUME 7.

CINCINNATI, DECEMBER 6, 1890.

NUMBER 23.

[Entered the Post-Office at Cincinnati, Ohio, as Second-Class Matter.]

THE BETTER WAY

IS ISSUED EVERY SATURDAY
THE WAY PUBLISHING CO., PROPRIETORS,
Southwest Cor. Plum and McFarland Sts.,
CINCINNATI, OHIO.
M. G. YOUNG, President,
J. H. WRIGHT, Treasurer,
C. C. STOWELL, Secretary.

CINCINNATI - - - DECEMBER 6, 1890

CONTENTS.

FIRST PAGE—The Law of Conditions, by Dr. T. H. L. Willis, Letter from Oregon, by Moses Hull.
SECOND PAGE—Some very interesting phenomena, by I. H. Pratt; Organization, E. W. Gould; Rambler, No. 9; Music and Healing, S. W. Jewett; Salvation Army.
THIRD PAGE—Phenomena Through Olfactory, by Will C. Hodges; An Intelligent Materializing Seance, by C. P. Sykes; Literary, Watch Composites; Adv.
FOURTH PAGE—Editorials: The Tariff, Spiritually Considered; How to Organize; The Divining Rod; Electricity; Minor Editorials; Personal and Local News Items.
FIFTH PAGE—Society Correspondence; Ads.
SIXTH PAGE—Ladies Department: Questionings, Poem, by Emma Train; Health and Home, by Mrs. J. Clegg Wright; On Healing, by M. J. Kutz; Home Thoughts, by Mrs. Coffin; Meetings; Adv.
SEVENTH PAGE—Through the Crucible; Titled Bits, is Pinkerton Law the Highest? How they Testify; Suit for the Removal of a Body; Letter from Boston, by Augusta Frances Tripp; Brooklyn; Philadelphia; Adv.
EIGHTH PAGE—A Seance with Mrs. Fairchild; The December Arena; Pungent Paragraphs; Movements of Mediums; Adv.

Original Essays.

Written for the Better Way.

THE LAW OF CONDITIONS.

BY DR. F. L. H. WILLIS.

"Judge not, that ye be not judged."

In our study of human nature, we cannot fail to perceive that the mental and spiritual conditions of individuals are as diverse as their physical conditions. We find an endless variety of form and of feature in the human family, and no less a variety of mental and moral attributes. Phenology attempts to account for this diversity, and explain this seeming disorder. It points out to us the varying conformations of the skull, its depressions and protuberances, and argues from these the quantity, quality and organic development of the brain.

Phenology, however, does but little more than help us to realize these differences. It is much like a map of the physical geography of a country. It makes plain to us the mountains and valleys, and the arrangement of seas and continents. We need something to carry us further than this; something that shall take us into the causes that bring forth such results.

A great many men act as if the supreme object of life with them consisted in making others think and feel precisely as they think and feel. Now, if there is this great diversity of intellectual conformation that there seems to be, the folly of such an effort is apparent on the face of it. Yet while we acknowledge all this diversity, we are compelled also to recognize a certain uniformity.

Our philosophy teaches us that human nature is the same in all ages and in all conditions. No man has in him all these attributes that constitute his self-hood; the conditions that surround him determine the nature and quality of the expression he gives of those attributes, whether high or low. This is surely more consistent with the infinite order that reigns elsewhere in the universe than many theories which have received the sanction of religion, and are deemed sacred.

If it be true that the light lighteth every man that cometh into the world, that soul and spirit dwell in every man; if we believe that every being who has reached that standpoint of development, denominated the harmony, has within him like attributes and similar laws of being to all others, then we must study the varying conditions of humanity with renewed interest. By this study we can leave a man's responsibility, and know what to say to his change, and what to excuse him from as we estimate in him that which we call good or bad. Thus we may hope to become wiser judges and more discriminating censors.

To study this important subject as we ought, we should go back to the laws that govern inheritance, to parental responsibility. It is thus only that the axe can be laid at the root of the tree. Let each individual seek to know himself; seek to learn how much has been transmitted to him of good and evil, and just how far he is responsible for that which

inheritance has brought him. Is it not a most important study, this of "The Law of Conditions?"

We find a great diversity in individuals, and with that we have to deal as we come in contact with our fellow beings in daily life. We have no means of judging others save by the standard that exists in ourselves, and we condemn or approve according to our own conceptions of virtue or morality.

But the church member may meet us just here with a point-blank denial of the truth of this affirmation, and declare that it is not so with himself, that he takes the standard of the Bible as higher than his own. But it is his own judgment that measures the Bible or any other standard, and leads him to accept or reject it.

In forming our opinion of individuals, do we not measure their intellectual capacity by our own intellect? Do we not consider their virtues through our own morality? Do we not test any particular attribute that presents itself by and through our own consciousness of it? Now, just so far as this relates to ourselves, it is right and proper, but as it relates to others, is it or can it by any possibility be just? Can we, our propensities and attributes being developed in a greater or less degree than those of others, constitute ourselves their judges or censors? Have we any right to do it? If we have not, then what is our true position toward mankind? We believe it to be this, and only this: We must study the conditions of the individual, and never lose sight of the fact that as we pronounce it high or low, we do so through our own condition. But we have no right to condemn individuals or pass unrighteous judgment.

It is only by studying this law of conditions that we can arrive at any just conceptions of that which is denoted sin or evil. Sin, or wrong, or evil, is the result of the condition of the individual. The old similes made use of by the Nazarene are admirably illustrative of the results of conditions.

Do men expect to gather figs from thorns, or grapes from thistles? A corrupt tree cannot bring forth good fruit; neither can a good tree bring forth corrupt fruit. Everything bears of its kind.

Follow this idea to its natural sequence, and what conclusion is forced upon us? Why that men, the world over, by their deeds express the condition they are in.

Our spiritual philosophy declares that the mere process of death does not of itself change the moral and spiritual condition of any individual, because it is simply the process of chemical dissolution that releases the spirit from its environment of flesh. Death merely places the individual in new relations externally. This being so, imagine a person leaving the body steeped in wrong; one who all his life, persistently and with avidity pursued the ways of evil. Without a moment's warning he is stricken down; taken from all his associations; placed in an instant in a new sphere.

Now did this man follow his own innate attractions before this sudden event occurred or were the attractions of evil too strong for him? On the answer to this question depends very largely his condition in the spirit world. If he was only evil because his surroundings bore him on in evil ways, as soon as those surroundings are removed, he is able to form new attractions, and proceed toward a good and pure life at once. But if his interior attractions were toward the wrong, then, his nature being perverted, he must still follow his attractions and enter his new life strong in the purpose and the will to do evil and only time and discipline can remove from him his inherited propensities.

There is but one law of life, and that is that all things are constantly advancing from the lower to the higher; but the procedure is always gradual. No leaps or bounds, but slow and steady growth.

Reason should teach us all this. But we learn something more. We have revelation, we Spiritualists, even in these days. For a greater part of the past century, wonderful revelations of individual experience have been coming to us from the spirit world.

We once knew a very remarkable medium, a man in public life, a shrewd lawyer, a member of Congress, a man

whose integrity was like a granite rock. In the quiet of his own home far away from any possible associations with any thing of the kind, he passed through a marvelous experience that developed all his spiritual faculties to a wonderful degree of acuteness.

A spirit presented himself to him again and again giving unmistakable evidence of his identity. He asserted that he had been in the spirit world twenty years, and that the whole aim and object of that twenty years had been to bring suffering and wretchedness upon the sheriff who had sent him into that world by the hangman's noose. This was proved to be a fact. To his lawyer he swore a solemn oath just before his execution that he would haunt his executioner to the day of his death. He kept his oath most faithfully. Nothing but misery followed the sheriff. He was overwhelmed with heart-breaking misfortunes. His children sickened and died. He lost his property, lost his health and died himself.

And what was the condition of the spirit of this poor wretch who had been nursing his hatred and revenge, at the expiration of twenty years? He asserted that no words could fitly portray his suffering; that his agony of soul was beyond description; that he was enveloped in dense darkness; that no ray of light or beauty could penetrate the gloom; that his condition repelled all that was good, and that there seemed nothing for him but the everlasting effect of his inner life.

But suddenly a gleam fell on this darkness; one little ray penetrated the gloom. Whence came it? From the kindly heart of the medium of whom we have spoken, and who in his professional capacity twenty years before had tried to shield him from the cruel execution of the law. He read in his soul something akin to a hope for him, the poor wretch without a hope. He, the good man, had faith in the inherent manhood of all men, and sent his aspiration as faith even through the darkness of the condition of that degraded soul, and kindled there the first aspiration of progress.

Do you say this is a fancy sketch; that it borders on the land of dreams? We assure you that every fact of identity was verified, every link of evidence was perfect. This was but one of thousands of similar experiences that have been crowded into the history of mediumship. Can we doubt in the face of such testimony?

What were the deeds of this man but the result of his condition? The world calls them sin. Sent out of the world in a condition of hatred and vengeance, with no one to feel even pity for him, for he asserted that he had not one friend on earth. He was one of those stray waifs that live on this earth waiting for the loving pity of one human heart and find it not; what could awaken the sentiment of goodness within him strong enough to combat the condition of hate and revenge?

What a lesson of tremendous import is this! How clearly can we see what human love could have done for that poor soul ere he was strangled out of existence here, but did not. Do you ask why some benign angel did not penetrate the darkness of this poor soul? Simply because of the law of conditions; it could not. There was a barrier erected by these conditions stronger than adamant, an impassable gulf fixed. The laws of spirit are as inexorable as those of matter. Why does not the sun penetrate and purify the cess-pool that gives sickness and suffering to a whole community? Simply because it cannot until some hand removes the obstruction.

The hope for humanity that comes from a study of the various conditions of individuals is an anchor to the soul sure and steadfast. It teaches us the important truth that all acts are the result of conditions, and must continue until conditions change, and as we know that death produces no real change in character, therefore those acts that accord with and spring from low development must continue to proceed from the spirit after death. All departure from right proceeds from within, and when the impulses are pure, and true, and noble, the acts must of necessity be.

We re-affirm that sin is the expression of the condition of unprogressed spirits,

whether in the natural or spiritual body, who are not in harmony with the highest standard of right, which is the light that lighteth every man that cometh into the world, and that such acts continue until the spirit has progressed out of its condition of evil into one of harmony and accord with the laws of the divine which act through conscience and aspiration and inspiration, and through the great law of attraction to urge the spirit ever into better and nobler paths.

AMONG THE WEB-FOOTED OREGONIANS.

To the Editor of The Better Way.

Mrs. Hull and myself have now spent nearly a month in Oregon, where the people of California say it rains so constantly that the people here have become web-footed.

We never were more splendidly disappointed in any place in our lives than we have been in Oregon. We had heard the remark made so often that it always rains in Oregon that we expected to see a canoe at every door, and possibly, to find the fabled old woman poking around under the water with a broomstick to find the well so that she could get a drink.

It is now Nov. 4th, and a prettier day never was. In fact the sun has shown brilliantly every day for more than two weeks, and the climate is perfection. The wind never blows here, consequently the timber grows as straight as an Indian's arrow, and so tall that one has to look several times to see the top of it. Many of the trees will make twenty-five cords of wood each. In some places it is said a hundred such trees can be found on a single acre of ground.

They not only have no hard winds here, but they have no thunder, no lightning, no earthquakes, no cold days, no hot days. The mercury very seldom gets below 35° or above 80°.

The fruit in this country, well—it is absolutely indescribable, both as to quantity and quality. This is probably the greatest apple, peach, pear, plum, prune and grape country in the world.

Of course Oregon has its long rainy season, a season for which the farmers are now praying, as it is too dry to plow. But even in the rainy season people enjoy themselves. It does not rain here more than it rains and snows in the East, and as soon as the rain is over all is over. There is no shoveling of snow, no slush, no drifting or other inconvenience caused by heavy snow storms such as they have East of the Rocky Mountains. I am not writing this as a "boom" for the country, or for anybody; I am simply trying to do my duty by both the East and the West as a faithful historian.

Mrs. H. and I have held something over a dozen meetings here; our audiences have usually been large; some of them very large. We are to deliver about a dozen more lectures. After which we have calls at a few points in Oregon and Washington, some of which we will probably fill before we go to California.

I have received two packages of THE BETTER WAY and distributed them through the audiences. They promise to yield fruit in the shape of a few enlistments to your army of subscribers.

Spiritualism in this city is like it is in many other places, sadly split up. They are trying hard to run two societies, and have not enough material—working material I mean—in both of them to make one good society. Mrs. Hull and I never take part in any of their side issues. We are not working particularly for either society; we work for the cause. We are happy to say that last Sunday the two societies were induced to unite; the result was a glorious meeting. At night especially G. A. R. Hall was more than full. Many were heard to say after listening two hours, "if that is Spiritualism I want more of it." It is hoped that many such union meetings will be held in the future.

Mrs. Brown, a thoroughly good lady and an industrious woman, is the pastor of the first society. While we are here she has taken a run into the country to do a little missionary work. I do not know that the other society has a regular pastor; I believe Mrs. Ivey, Mrs. Jones, Mrs. West and Mrs. Ryan officiate as the spirit moves.

Mrs. Hull and myself attended one of Mrs. West's materializing seances at her residence, and I attended one at Mrs. Ivey's. Many thought that the manifestations were all genuine and they may have been; but as usual, my friends failed to put in an appearance, and I went away appreciating the kind efforts of my friends in and out of the form, but fully as skeptical as when I went to the seances. Mediums generally claim that I am just a little too skeptical, and I presume it is true, but the leopard cannot change his spots or the Ethiopian his skin. I am anxious to see my friends in a materialized form, but I want them to prove or show themselves in some way to be the friends it is claimed they are. This proof I cannot furnish and thus far they have not furnished it. I am sorry. I am sure I am honestly devoted to the cause, and it seems that I work hard enough for the spirit world for them to be willing to vouchsafe that much to me. I may be one of those whom Paul speaks as one having "an evil heart of unbelief."

I understand that Mrs. Ivey and Mrs. Jones, both ordained ministers of the Philosophical Spiritual Society, start South, to Georgia I think, on a mission this week. They are capable and earnest workers and I hope will make a good record for the cause in the sunny South.

At present Mrs. Hull and the writer of this are enjoying the hospitable home of Mr. and Dr. Lydia Hunt-King. We could not have found a better home and more royal entertainment anywhere. Dr. King is a graduate of the Woman's Medical College, of Philadelphia, and a physician of large experience and extensive practice.

I cannot conscientiously close this letter without saying a word for the World's Advance Thought, published in this city. Mrs. Malory, a delicate little woman, is captain, mate and crew, she edits the paper, sets up the type, makes up the forms, in fact, does all the work, then puts her little hand into her little pocket and pays the bills. When I tell you that she has on her list 3,000 dead-head subscribers you may know that she is an Atlas carrying the world. She is a silent worker, the world does not know her. Even I would not have found it out if I had not the check of a-a-a reporter.

While we are lauding over-worked speakers and mediums to the skies, such women as Mrs. Malory, of the The Advance Thought, Mrs. Schlesinger, of the Carrier Dove, and Mrs. Hamilton, of the Reconstructor, are literally working themselves to death, putting in more hard work than all the mediums and speakers in the field, yet the world knows nothing of these noble women and their work.

Hoping and praying for the success of THE BETTER WAY, I am, as ever,
MOSES HULL.

CHRISTIAN SCIENCE, OR MIND CURE.

"Knowledge," a weekly encyclopedia, has this to say on the above subject:

"Doctrine of a recent sect holding peculiar views in philosophy, therapeutics and theology. The acknowledged founder and exponent of the sect proper is Mrs. Mary Baker Glover Eddy, born at Concord, N. H., resident of Sanborn, N. H., and Lynn, Mass., and (of late) Boston, where she has been the pastor of the 'Church of Christ,' (Scientist) and president of the Massachusetts Metaphysical College, which instructs students in the doctrines that she published first in her book, Science and Health (1876, revised 1886) though she had taught and practiced her system previously. The sect has gathered to itself or its outskirts many erratic persons, and its name has been taken by dealers in miscellaneous theories, a great variety of which may be found among the publications on sale at some offices of professed Scientists; its name, e. g., is assumed as a stepping-stone to theosophy by Frances Lord, who devotes her last chapters to the Hindu scriptures in her 'Manual for beginners,' Christian Science Healing (1888), and says that science should be understood to mean a rearrangement of the old truths or 'knowledge which Christ had,' and is a first step—a mild training ground—for the people, that prepares them to receive other great influences which are on their way into earth's atmosphere. But it is

fair to take only the expositions by Mrs. Eddy and her commentators, who claim to be in substantial agreement with Christianity as ordinarily understood—hence the name 'Christian.' They add 'science' in its general sense, as knowledge 'reduced to a system.' The theology and philosophy are summed up (Christian Science and the Bible, Boston, 1885) in defining God as Infinite Mind, having personality as a conscious, intelligent Being; there is but one substance—namely, mind; all else is the idea, expression or reflection of Infinite Mind, or Spirit. Himself Spirit, God can create only that which is spiritual. Matter is only a belief; in itself it is nothing. Out of the erroneous belief in matter proceed sin, sickness and death, which are distortions of ideas which came from God perfect. And here comes in the therapeutical or practical sequence. Men and women are healed, morally and physically, by waking from their material delusions or dreams. When men learn how to treat matter, and conquer all its beliefs, their daily victories will be such as the world calls miracles—will be the constant rule or law of humanity as it becomes spiritualized. There is no life in matter—no more in a human being than in the cane held in the hand; mortal mind, not body, is the pleasure-taker and sufferer. Such, condensed, is the statement. Yet, somehow, it appears that non-existent 'matter' is but the inert substratum, upon which mortal mind rests its shadow. 'What the 'mortal mind' does not appear, since there is no life and no soul but the one Divine. The spiritual man, the genuine man, is God's idea, and 'this spiritual man' Mrs. Eddy 'does indeed regard as inseparable from his Maker.' In respect to individual immortality, it is affirmed only in the epitome that death is not a reality. With more or less mystical or at least novel expression, the Trinity, the Divine Incarnation, the Atonement (as at-onement) and the Resurrection of Christ seem to be accepted. The reality of prayer is exalted at the expense of its forms. Christian Science versus Mesmerism, a tract by C. M. Barrows (1887) distinguishes Science also from Spiritualism and Theosophism, and says: 'It is not the personal thought of the healer, but the truth flowing through his thought, that heals; healing is a thorough reformation of the whole man.' For a neutral statement of facts, see Faith Cures: Their History and Mystery, by Aurelius J. Gliddon, Christian Commonwealth Pub. Co. (1890)."

HIT 'EM AGAIN, BROTHER!

To the Editor of The Better Way.

Since it requires money for almost everything in this material world in which we live, I do not find much time for anything but business, and I presume there are many other Spiritualists similarly situated. And while we are the most appreciative readers of your excellent paper, we cannot write upon the subjects which are intended for its pages.

I would suggest that you publish from time to time a list of names of prominent business and professional men who are pronounced Spiritualists. It is often said that our ranks are largely composed of "cranks," and that the "solid men" of our country do not belong to "our crowd." There are already a large number of the best business men of our principal cities who are Spiritualists, and the knowledge of this fact would induce many more to enroll their names on the side of truth. It is only a question of time when the entire civilized world will be Spiritualists. And the sooner men of business—the money makers—can be enlisted in the cause, the better it will be for all concerned. No doubt, some will prate about the divine, the higher life, etc., being polluted by bringing hard-headed business men in close proximity with so sacred a cause, etc. But, in my humble opinion, we must make Spiritualism practical. We are living on earth, not in the spirit world, and while we must try to make our lives conform to the higher life, beyond the portals of the death of the body, we ought not to lose sight of the fact that we are human beings, and we all cannot be mediums. Some of us must battle with the stern realities of this world. And I assure you that none of us, who have tasted of the sweets of the life in which the "sensitive" dwells, prefer to do the rougher work. We do it more as a duty than otherwise. And this is a kind of plea for recognition.

Yours truly,
S. P. MCKELVEY.

Written for The Better Way.

SOME VERY INTERESTING PHENOMENA.

BY J. H. PRATT.

The message I here transcribe was written on a slate held in the hands of J. T. Haughey, resting on his knees, at a dark circle, given by Mrs. Aber on the evening of September 25, 1890, between 7 and 8 p. m.

The slate on which this message was written Bro. Haughey had brought from Paola, and states that immediately before the circle was organized he closely examined it, and that it was clean and undisturbed by mark, word or sentence, he holding it in his hand when taking his seat in the circle.

After the medium was entranced, and the phenomena rising to its full vigor, a voice called to him, asking him if he would hold two slates, to which he replied "Yes," when an additional slate was placed in his hand, which before had laid on the top of the piano, twelve feet away, the bearer requesting time to take a sponge and sponge the four surfaces of the slate clean. To this he replied, "I have no sponge," when the voice replied, "I will bring you one," and did, he taking the sponge and following the instructions verbatim.

I heard part of this interview, and so states Mr. Haughey, Mr. E. S. Edwards and others who sat in his immediate vicinity. I did, however, recognize the unchanged locality of the medium (as we all did) and her constant scratching noise on the slate; besides, by the cordon of the stove, table—before which she sat—and the position of the circle, it would have been impossible for her to have handed the additional slate and sponge without making a detecting noise and disturbance; and, furthermore, the chirography on the slate and that of the medium is as dissimilar as the highest chain of the Alps to its wrinkled foothills. Mr. Haughey states he held the two slates across his lap, firmly clasped by the thumbs and fingers of his hands. The following is the message verbatim:

"Dear Tom—I will now, with the aid of Joan of Arc, try and describe our spirit house.

"Oh, what a beautiful place is this heaven! I feel quite young again. I look like a young girl of 19 or 20. I am so happy. Life means something for me now.

"I have here a beautiful chateau, embossed in roses. You are so fond of flowers, dear Tom. Roses bloom in spirit land as well as on earth. Delicious fruits grow here. Our friends come and partake of them with us.

"Oh, it is like fairy land here! I was like Fanchon, a poor little beggar, with scarcely any attire. Now I am like Cinderella, after the god-mother had touched her with her wand.

"I wish you could see my home. I have a charming arbor, where I write, decorated with flowers. I can sit at my table and see what is being done on earth. It is grand for me to convey my thoughts through this medium.

"It is pleasant to travel as the birds do. My maternal love is strong, and I am gratified with having a part of my little family with me in spirit world. Those who wish to enter a happy state here should develop their mental and spiritual powers in earth life. Lovely landscapes, covered with a like verdure, ornamented with ethereal trees. Myriads of small leaves, agitated by the magnetic air, break like the spray of a fountain against the sky, which makes the most heavenly music, in this home of the soul. An effulgence magnetic arises from loving and true hearts. As I move on this, the air, towns and spires, minarets and buildings resembling those of earth, while here and there rise great cathedral-like structures, of a pale, rosy, semi-transparent substance, looking not unlike a palace of ice, glowing in the rays of the setting sun.

"I was fearful lest it might prove only a beautiful mirage, and fade away. But it was real! It was a beautiful earth, even as a spirit is a glorified human being.

"Oh, how grand, dear one! I cannot describe all to you. This seems too crude to what it really is. And the palace of infinite life is before me, to wander through, ever onward, upward, to grander beauties—eternal progression. Hence, this life never grows monotonous. Now I hear a chorus of voices singing, 'Life is real, life is everything, and the grave is not its goal.' 'Dust thou art, to dust return, was not spoken of the soul.' Your angel wife, SARAH."

At an adjourned intellectual seance to the 11th of October, Mr. J. T. Haughey received a pen-pictured spirit home of his discontinue wife, Sarah Haughey, as before reported.

Mr. Haughey gives the history of the slate on which the illustrated picture was executed. The slate was purchased at Paola, Kansas, by him, and unlike the slates used by us (this feature is well marked). Three weeks before he had brought the slate to my house, wrote his name upon it, and placed it within the cabinet. On reaching my house on the evening of the seance—not two hours before the seance—he went to the cabinet, took out the slates, found it unused by spirit or mortal, with his autograph written by himself, replacing the slate in the cabinet again. He had brought with him on the evening of the seance referred to, two additional sealed slates



from Paola, which he tied to the chandelier. He states, and others state sitting near him, that he had a conference with his spirit son Frank in regard to his spirit mother writing or executing a picture, after which preliminary the slates from the chandelier, the slate from the cabinet, together with another slate, making four in all, were placed upon his lap, when at the conclusion of the seance the picture filled the entire surface of the slate, with the message in the lower right hand corner in writing, of which the enclosed is its photographed illustration.

The reasons why this picture is psychic are so manifold that a sensible inference is displaced by the facts associated with it. First, the medium occupies two rooms below stairs. The seance room, sixteen feet square, and a recess bed room, seven feet square, which, with a bed room set, is so filled, there is no room for art work. There is not room for a chair, stand or table combined. My working room is adjoining the seance room at the east. My library is in the seance room, to which I make visits at all times, the door to which is never bolted, and stands ajar part of the time. Since July, physically, we had had thirty pictures or more executed, some of which would take an artist days or weeks to render to a finish. Either the presence of my wife of my own has been constant. I am seldom away from the house, being constantly engaged in directing, seancing and writing up the phenomena. Secondly, the medium has no inducement to execute such art work, even had she the practice and talent to do so. Thirdly, if she has the native talent to paint such pictures it has not been called out through development. Fourthly, the medium is a conscientious lady of such pride and dignity of character, it would be impossible for her to stoop to fraud and deception, and more particularly in the absence of any pecuniary consideration. Fifthly, could the lady paint such pictures, it would make her the center of attraction, honor and profit. And, conclusively, it is both a mental and physical impossibility for her to do so without detection.

There has not been one receiving a picture at this spirit studio that it has cost them a cent. Our time has been given freely, I so far bearing all the expenses, only what transients have voluntarily given the mediums.

THE PHILOSOPHY OF IT.

Whether the scenes herein sensed and described are objective or subjective does not affect the soul's happiness as a being. But if the soul is from out the womb, and the geniuses of the universe it partakes of the essential elements of its cause, and is held within the radius of its real and essential beings. The soul not being creative, but held within the prophecy of its genetical origin, cannot conceive of that not contained within its genesis of cause; and can only conceive of that which the being of cause imparted to the effect. The soul effect of the primal cause, in material objects, cannot conceive of objects which do not exist. The human mind is not creative, and hence cannot conceive of a non-being. It cannot originate a false, only by the blending of beings in disrelation to their natural order.

An original lie was never told, nor can it be, for the absence of power in the human soul of creations from nothingness. Hence, when I say, "One hundred paces east of me there is a white elephant one hundred feet long," it is only constructively false, for one hundred paces is a natural being, as is one hundred feet, white, east and elephant. Hence the human soul, being the product of and not the cause of things, is

confined in its conceptions to the beings within the radius of the infinite being. Following this rule of irrefragable logic, the scenes described by this spirit are real beings, and the only thing that a negative criticism can interpose is, are they complemented and componentized within a sphere of being intangible to the mortal state? For, if we think, we cannot think of the unthinkable, or that which does not exist, as a component part being of the universe. I for thirty years have tried diligently to find a thinker who could think of something that is not a being in nature. I have found hosts of thinkers who could think beings into a monster state of disunity and disorder, and then declare they had thought of beings that did not exist in nature, but when I laid the dissecting hand of analysis on their grotesque and absurd fabrications of supposed thinking outside of the actual beings in nature, they had only thought actual beings outside of their mathematical harmony. This is the most cogent logic, and essentially following which thought is provoked by a being in nature, the being is the prototype of the thought, and the only question that can be at issue is the concordant relation of the beings thought, in its order of natural relation, and orderly concatenation with other beings, material or immaterial, in nature. There are immaterial beings or their conception of thought could not exist as before logically disposed of; that the human mind is the inferior—the caused—and can only think within the sphere of its relevant power to think, and cannot think only of beings to think about, and if its thinks, can only think of the actual, and the only disaster is its error in thinking beings into disorder.

Materialism is a being, or it would be unthinkable. Agnosticism is a being of confession that there are beings which it assumes to know naught of. Spiritualism is a being or its conception of immaterial being would not, as it could not invade the thought sphere of the soul. Materialism, agnosticism and Spiritualism are all true as stages of thought unfoldment. All are true beings in nature or they could not be thought about, but the nonsense comes in for the mind in the material thought sphere or when it has thought to its outer verge, there seeing more beings than its materialistic thinking will account for, transforms itself to thinking. Agnostic beings, that is, sees certain beings in a fogmist that its materialistic sphere of thought does not quite embrace, but when it assumes that other beings must exist to account for beings lately seen in the fogmist of their new awakening of thought, but are unknown, it falls back into the same dogmatic thought that their egotism crowded them into when in their center orbit of their materialistic sphere of thinking.

When the mist has risen to a sphere of thought and discovers certain beings of its group, if not delayed by interest and prejudice, it is pioneered to such discovery as to make that sphere knowable.

Man is of the universe and in the universe and by courting its reciprocity as the inferior becomes acquainted with his progenitor of beings in thus knowing. With this logical apothem I close, viz., that the universe is a complementary of beings of truth of which the thought soul of man is the conscious reflector of its own being, and all other adjunctive beings that his thought being cannot reflect a being that is not a being; that this thought being rises in its beings—reflective power as it avoids the channel of finished thought; that there is none of the false abstracted, but all false is relative and not the actual; that this thought power of the soul grows upon what it feeds, rising up

from sphere to sphere to the cognition of beings ascending in their scale of cognition.

But for the thought being while engaged in a lower and simpler thought sphere of beings to fortify its domain, denying the domain of still higher thought spheres of beings, risen to by minds of greater reflecting power, and citadelling within its compass, it estops the flow of the innervations to cognition from the sphere of more exalted beings. And thus fortifying within a lower strata of cognizant beings, this class limit the constellated power of the mind being.

The most sublime things are the least comprehended, and beings of such exaltation as to be only reached in cognition, through the minds exercise and culture of its powers through passing through the lower and more sensuous forms of beings below.

"Nature in general is not a contradiction, but presents such seeming contradiction in particulars to intelligence to excite its expansion of development as sees in its mother and life the perfect rhythm of harmony. An imperfect microscope implies the perfect and provokes it."

ORGANIZATION.

To the Editor of The Better Way.

Is it not about time to revive the subject of organization in what is known as spiritual philosophy into a more definite form, into something more tangible, as a sect or party? Many Spiritualists have felt the necessity, the consistency of such an organization since the development of the phenomena. And the subject has not unfrequently been discussed in the papers and in private and public assemblies. But for some unexplained reason has as often been dismissed or postponed. A paper published at Summerland, California, under the editorial management of Professor Loveland, known as the Reconstructor, has recently revived the subject by some well considered articles, which you doubtless have noticed. Among them I find the following:

"The world of man is drifting on a stormy sea, the sport of various conflicting winds and currents. It calls for a pilot to take it into port. All past ones have failed. Will Spiritualism assume the helm and essay the task? To that it is called. Let no one fear because of the greatness of the work, nor because of the smallness and ignorance of many of its adherents. With the inspiration of a high moral purpose, success is sure."

Again I read: "The object of organization is to obtain certain well defined objects, and unity of effort is indispensable thereto, but unity of effort is impossible in a crowd of warring, jangling disputants."

Mr. Loveland here assumes that the principles inherent in spiritual philosophy are sufficient to work a revolution in the ethics of the day, and that the great moral reform can be successfully carried out without thorough and sincere co-operation by its advocates. Hence, to secure such great results, not only organization, but united and thorough organization, upon high moral principles is necessary.

Whether all he anticipates will result from an organization or not, depends upon the wisdom and energy of those who may comprehend the situation and with devotion apply themselves in the immediate future to directing the forces and the influences that are alone sufficient to accomplish such great results.

But there are many less and still important results that would be realized from a well defined, thorough organization and a platform of principles upon which all consistent, sincere Spiritualists could stand. No other successful sect or party in Christendom exists without some form of organization, some declaration of principles, and only from the supernatural forces that have given vitality to the spiritual phenomena has the philosophy continued to spread.

But education and modern science has so awakened public inquiry that it seems necessary now, after more than forty years of conflict with all opposing sects and denominations, that while perhaps not necessary for its progress and prosperity, that we owe to ourselves and to our friends who are interested in the promotion of all moral efforts to advance the well being of the human family, to make a public declaration of our principles and the result of our efforts to the present time. With well defined rules for the guidance of auxiliary associations where organized, and for the general advancement of the spiritual philosophy.

A congress or general convention should be called at some central point and delegates appointed from all parts of the country who recognize good results from an organization. Leaving out of the call such as would oppose an organization of this kind for the purpose of securing harmony and co-operation, which are elements sometimes lacking even among Spiritualists.

It remains for some popular paper that has a large circulation and under conservative and energetic management to take the lead in calling the attention of the public to the proposition, and the necessary steps to secure the best results. I, with many others, believe THE BETTER WAY is the organ and Cincinnati a suitable place to call the convention.

E. W. GOULD.

From Our Reporter's Note Book.

THE RAMBLER.

No. 9.

Scene: A club-room. Enter old gentleman, seating himself at the round table, where sat several others reading. "How are you, gentlemen?" "Hello, Captain," responded several. "Busy reading?" "Yes—where have you been strolling to," queried one, apparently an intimate acquaintance.

"Been to church—trying to find something they all talk so much about but virtually reveal nothing."

"And what is that?" "The hereafter!"

"Do you believe in a hereafter?"

"I don't know whether I do or not. Sometimes I do and sometimes I don't!"

"Do you expect to obtain information from the pulpit?"

"Well, I thought some one might make it plain to me, so I have been visiting all the churches of late; but I am as wise as when I began six months ago."

"Why, simply believe what they say and you will be o. k. when you pass in your checks."

"I tried that, but it won't stick. I want something that will make me believe whether I will or not."

"Oh, you want something tangible. You want to feel the print of the nail. You want a fact—a miracle—something that will appeal to your senses."

"Well, I suppose that is it. But the days of miracles are past. And yet I might believe if they could tell me something that would appear reasonable. I don't know myself how to express it, but I have an intense longing to know something definite of the future, that's all."

"Then why don't you take a look into Spiritualism. I think you'll find something tangible and reasonable to satisfy you or gratify you, if but momentary. Even if it is but a delusion, it is worth while looking into, in your case. I should if I were you, or had such a longing for the unknown as you have."

"Oh my, that humbug; no!"

"Have you been there, too?"

"No, but I know that's all a humbug. How can they know anything about it, if all the preachers don't know it?"

"But, that's not the question. You speak as if you knew it to be a humbug and have not even looked into it. Now, I should investigate first and judge afterwards. I cannot conscientiously assert that it is a humbug until I have cause to. I don't care whether there is a hereafter or not; nor have I any particular desire to know. I know we must all die, and I therefore shall make the best of this life. If there is a hereafter I will know it when I die. But if I had a desire, like you have, to know it before hand I would not leave a stone unturned, figuratively speaking, to find out. The Spiritualists claim to know it—now, why don't you knock at that door?"

"Pshaw, pshaw—if they knew it, we all would know it, too. Why don't they say so—print it in the papers and announce it to the world?"

"Well, they do. They have newspapers, books, religious services, seances, and everything that is necessary to proclaim and reveal the truth."

"Oh, well, I've heard something to that effect, but I guess its all humbug anyway, whatever they have."

"But what makes you believe so obstinately that it must be a humbug?"

"Why, people say so, and the papers sometimes too."

"But that is no reason. The people and even papers—priestly bulls—denounced Galileo's theory as untrue, but investigation proved otherwise."

"Yes, but that could be proven."

"So may Spiritualism."

"I don't believe it."

"Why not?"

"Because I don't—reason tells me it can't be."

"What can't be?"

"Why—that spirit business—the idea of people talking to the dead."

"But you don't know that. You had better assure yourself of that first—then speak as you do. You assert your willingness to believe what preachers could tell if they knew—why not other people?"

"Well, why don't they give it to the churches so they can proclaim it?"

"They do. But every preacher and church member that investigates, they say, becomes convinced and never returns to the church; or when they do they are not believed, rejecting it just as you do without investigating for themselves."

"I suppose they feel as I do about it—all humbug."

"Yes, captain, and I suppose as stubborn as you are, too—excuse the compliment."

The writer thought "as conceded, as you are, captain, to believe that nothing exists worth knowing that you don't happen to know—or understand."

A few months after this conversation, the old gentleman died over 800 miles away from home, having gone to a distant city in the hopes of regaining his lost health, but died instead. Had he investigated Spiritualism he would not have been absent from home on that occasion, and would have obviated much misery in consequence. It however shows that when a man has his mind set against a thing, neither argument nor reason can change him, and why many people obstinately oppose Spiritualism or disbelieve in it, even without rhyme

or reason for so doing. Such men come spirits themselves to be convinced, and then perhaps they would be apt to acknowledge it. However, may be fortunate for us that they believe, for mental fossils are not aquisition to any cause.

HAUGHEY.

Written for The Better Way.

MUSIC AND HEALING.

BY SOLOMON W. JEWETT.

Dr. Rimington and Anna, moved from Augusta, Me., to Vermont. They were blessed with child—Cora Ann—who commenced thumb the organ and play tunes never heard, beginning at four years of age, and continued till her demise at Portland, the most prominent in the State. I have laid before child of nature poems, and she without comment, seat herself before instrument and improvise a new her long, slender fingers would play the instrument without a break. I could go on one tune, follow and while her parents and myself would silence, enjoying the rich repeat.

I here moved in an adjoining town—county, and nowhere did the of orthodoxy prevail in so high a temperature as in Middlebury and Rutland, and it continues to this day. In county seat I cannot name a person holds up his head and promenades streets and boulevards and will open mouth in the advocacy of Spiritualism.

Doctor Daggett is a reticent person but was known to occasionally be sick by the laying on of hands as early as 1859. It was through his acquaintance, formed on the Vazderbilt line steamers via Panama from New York to San Francisco, and through my quest, restored several persons to health on the voyage out; one elderly gentleman of inflammatory rheumatism in treatment.

It was at this time I first heard of Dr. J. R. Newton, the wonderful healer. The Vermont papers made no mention of Dr. Newton's cures of all manner diseases; several thousand cases of marvelous cures in Massachusetts, Rhode Island and New York.

Those people, attached to creeds and dogmas, with a college at Middlebury manufacture Calvinistic clergymen, surrounded by a hot-bed of leading Presbyterians, the ministering angels alone asked, and a Spiritualist or medium trampled upon in every way that could be devised with a general church organization, to put down one in basins who advocated publicly "the communion of saints," and those who repeated as belief from the Apostle's creed uttering falsehoods before their altars and the Presbytery every time it was used in the Christian Sunday service.

Myself a member and liberal supporter of the Episcopacy in Middlebury, I accosted one day in Rutland by the Dr. Harris, forbidding my partaking the sacrament at his diocesan convention. My letter interrogated this Rev. clergyman for his reasons for setting aside. I have his answer that I was "notorious character." Very truly written, but no one in Rutland charged with any misdemeanor or visiting a saloon, or the use of the tobacco pipe, any form, while it could be easily proved that some of his members indulged freely in strong drinks, and were seen walk crooked on the streets, come to the festive board on the Sabbath day. This Dr. Harris afterwards became a Bishop in a diocese in Michigan.

My erecting a free spiritual hall, claiming to heal the sick since "the day of miracles have passed," constituted a general notoriety in Vermont. I entirely willing this should go to prove before any obituary notice is given out of my spirit and soul exit.

A Miracle of To-Day.

What is the Salvation Army? It is a miracle of our time. It is the latest revelation of the potency of the invisible over the visible, the concrete manifestation of the power of the spirit matter. Of this there are many illustrations, but for the present I will content myself with one. Twenty-five years ago the Salvation Army consisted of a man and his wife, without money, without influential friends, without even a place of worship they could call their own. To-day the Salvation Army, built up out of the poorest members of the community, has 9,000 officers, who are on operations at 2,864 centers of population, scattered all over the world, who raise every year for carrying on the Salvation war no less a sum than \$750,000. Three-quarters of a million sterling per annum is four per cent. upon a total sum of \$18,750,000. Supposing revenue does not fall off—and history it has steadily increased—eighteen millions may be regarded as the cash value of the endowment created by the Salvation Army out of nothing in twenty years.—Review of Reviews.

The five heaviest hammers in the world were built in the following order: Krupp, at Essen, 1867, 40 tons; Works, Italy, 1873, 50 tons; Cremona, 1877, 80 tons; Cockerill, Belgium, 1885, 100 tons, and Krupp, Essen, 150 tons.

Not including Alaska, Brazil is in extent than the United States; it possesses within its limits an area of 964 square miles, with a total population of 12,338,375.

PHENOMENA THROUGH OLLIE A. BLODGETT.

BY WILL C. HODGE.

In a patient and persistent investigation of the phenomena of Spiritualism many interesting facts are collected which are of deep interest to every thoughtful mind. The many phases of mediumship, each adapted to the needs of some inquiring soul, are all necessary, and each performs a mission which the others cannot. All forms of mediumship are valuable and each should be cultivated to its utmost capacity. In our former article we wrote exclusively of form manifestation or materialization which by many is considered to be the most conclusive of all the modes of manifestations by the departed. While in a measure this may be true yet we must confess that in our own experience there is much demonstrated materialization that is entirely unsatisfying to the average investigator, many times compelling one to give the benefit of the doubt rather than pronounce the manifestations fraudulent. Happily we are not compelled to rely upon this form of manifestation, but have through clairvoyance, clairaudience, the trance, independent writing and the psychometric powers abundant proof of the central claim of Spiritualism and that our loved ones who have passed the transition are yet alive. Among all the mediums that it has been our good fortune to meet there are none whose gifts are more absolutely convincing than those of the lady mentioned in the heading of this article.

Only eight years ago she was a member of, and firm believer in the doctrines of the Baptist Church. Possessing a mediumistic organization, she was led by the powers of the invisible world to investigate the claims of the spiritual philosophy. She set about it in a practical way; thoroughly in earnest, determined if it were a truth to find that truth and make it her own. She spent time and money freely to obtain knowledge through mediumistic channels, but on account of her skepticism did not meet with success. In due time she became a member of an investigating circle, when the spirit forms began working upon her own organism and through her own powers, she was converted to the truth of spirit return. This was not easily accomplished however, for even after entrancement she doubted the source of the power at work and at all times had a ready explanation. While her husband and intimate friends had through her powers become satisfied of the truth, still she doubted, while her guides constantly counseled patience, declaring that in due time they would find a way to convince her of the truth. This was finally accomplished through independent slate-writing, the slates being held in her own hands and on which there appeared intelligent communications which solved the problem so far as she was concerned. When convinced of the truth she openly and boldly proclaimed it to the world and patient endured the social ostracism of former friends. She had the courage and honesty to demand that her name be stricken from the church records as she was no longer in sympathy with its teachings, and from that time until the present her powers have unfolded, and a grand work for humanity has been accomplished. She has been one of the most faithful and untiring workers among the officers of the Mississippi Valley Association, freely giving of her time and means as well as exercising her gifts as a medium to further the interests of this camp meeting, and to no person is more credit due for the work already accomplished than to her.

Many hungry souls have been fed through her medial powers and many cheering messages have been given from ascended loved ones to the faint and weary hearted, and those ready to falter by the wayside have gathered new hopes and courage, and have been enabled to take up their burden and press on to victory. A worker for the works sake, for the good that can be accomplished is her motto, her time often being given without compensation, and no hungry soul is ever turned away when it is in her power to give them consolation. It is however in her own home where her greatest work is accomplished. Here in her own seance room fitted up and furnished for the express use of the spirit world.

Pictures of the prominent workers adorn the walls while place is assigned to different members of the spirit band which are filled with pictures and presents from appreciative souls who have been the happy recipients of these angel ministrations. Fresh flowers are often put upon the table and the music box allowed to play when there are no visible occupants of the room, and everything possible is done to secure the conditions by and through which the higher powers may communicate to mortals.

Many beautiful lessons have been given, notably from the "Star Banner Circle," a record of which has been kept and which is worthy of being given to the world.

Nikomis or "Uncle Nick" as he is familiarly called is the guide of the medium and claims to have been interested in her from earliest infancy. He has repeatedly demonstrated his ability to command the spirit forms surrounding his

instrument and has proved his loyalty to the extent that his medium renders him implicit obedience in all that pertains to the work while demanding her individuality in all things else. "Bright Eyes," a very intelligent Indian maiden has, under the tutelage of a spirit calling himself "friend of humanity" become an expert in voicing messages and giving tests from loved ones on the spirit side and it is wonderful at times to listen to her as she gives not only descriptions but the full names of spirits, many times placing the relationship, making everything so clear that the skeptic is often dumfounded and is compelled to admit the presence of an intelligent power aside from the medium. Spirit Pansy, a little waif thrown off the shores of time who has only control the medium a short time, is making great progress in the work, giving at times very fine tests of the presence of spirit friends. She also gives names in nearly every instance and has already become a great favorite with all. "Alawato" who usually entrances the medium while exercising the gift of healing in a quaint and forcible character, and assisted by "Red Wing" and his hand is a powerful factor in eliminating disease and bringing health and strength to the physically depleted. "Swift Arrow" is another control who possesses great magnetic strength, and constitutes a power in the work.

Mrs. Blodgett possesses rare psychometric gifts and is very successful in diagnosing as well as in treating disease, while as a trance medium who can be used by a great variety of influences she is unexcelled.

It has been my exceeding good fortune through the instrument of this medium, to listen to words of wisdom, of hope, and encouragement from many who have passed the gateway of death, including Raphael, Countess Marie, Celestia, Hellen Hunt Jackson, Jim G. Anderson, and the different members of the medium's band, as well as many of my own friends and acquaintances, among them my wife, who has controlled this medium unmistakably and to my entire satisfaction.

But few possess the gift of healing to a greater extent than this medium and were her time given exclusively to this phrase of mediumship she would become noted in this direction. Perhaps the most wonderful of her gifts is that of electric and chemical writing upon slates without the use of pencil, and the bringing of flowers and placing them between closed slates which is often accomplished by the band.

On the morning of Oct. 19th, while quietly sitting in the dining room, there being present the medium, her husband, L. P. Wheelock and myself, the medium took a handkerchief, and folding it, laid it in my outstretched hand, then waving her hands in the atmosphere brought them in contact with the handkerchief and then taking my own hand and gently manipulating the handkerchief, something began to be plainly felt beneath the fingers, assuming larger proportions until there was formed beneath my hand a beautiful carnation pink, with long stem, containing a bud, and which was as fresh as though just picked from its bed. We are sure there was no flower of the kind in the room when we formed the circle, as we are of our own existence.

On the 22nd of October while in the seance room alone with the medium; we took two slates and placing them together, with the medium held them under the table for perhaps three minutes. Upon taking them out a beautiful rose was found between the slates perfectly fresh and fragrant as though just picked from the bush.

On the 30th of October, there was brought and placed between the slates a large tea rose of the Bonsel variety having a stem four inches long with two branches measuring three and three and a half respectively, containing ten perfect leaves. There was also written upon the slate the following: "Touched by angel fingers, laws of disintegration, transmutation, cohesion. From the Band." Other messages were given by electric writing, one reading: "good morning brother, we are with you in every condition of your daily life and note with interest every step upward." Signed, Bright Eyes.

A message from my wife read: "We are with you, to help you in every possible way."

The love of human hearts will never cease to exist or love its own. Another from Raphael was as follows: "If you continue improving the curtain of night will be lifted, and everything will come clear to thine own perception." Another was: "Brother Will, go right on, Jesus will bless you and carry you through." This was signed Jim G. Anderson.

On two different occasions that is known as chemical writing was produced under the following conditions. Two slates were thoroughly cleaned by myself, and tied in a silk handkerchief and laid upon my knees. My own hands were laid upon the slates, while the fingers of the medium's left hand simply touched them. Raising her right hand she waved it gently through the atmosphere and then brought it in contact with the slate, and the work was completed. Upon untying the slates, on the inner surface of one of them, was a communication exceedingly well executed, written by the band, and signed by my wife which reads

as follows: "My dear Will I am so glad you came here where great good can come to you, and where we can come nearer to you, I have noted with intense love and sympathy all the disappointments of your life. I have read the pages of your past and present life, and know all the souls aspirations, and all its anguish, and longings. What is inevitable must come to pass. There are laws of sphere and force which govern every life. Life's experiences are disciplinary and force the soul into truer conditions. We who love you so well have only a limited power to aid you in every noble resolution. Happiness will come, these soul experiences will prepare you for a truer, nobler love in soul understanding and for a greater work. You will become more receptive to the truth and uplifted in the spirit guided by your Mary's hand with the help of exalted intelligences into paths of peace and joy, through effective labor for the human family. Lillie and Burch are still united with me in the work of the emancipation of woman." Signed, yours loving spirit wife,

MARY HODGE.

The parties mentioned as Lillie and Burch were controls of my wife, she having been an excellent instrument for the use of the spirit forces while in the mortal form. The other message contained one hundred and sixty-eight words in relation to my future work and was signed in the manner given, viz: H. H. Jackson, Raphael, Uncle Nick, Jim G. Anderson, Celestia, Bright Eyes, Lucretia Mott, Plinta Ponepa, Mary Hodge.

It would be entirely impossible for any human being to duplicate these messages in the ordinary way, as no one however rapid penman they may be, could begin to write one half the words these messages contain in the time required for them to appear upon the slates, and the modus operandi as explained by the guides appears reasonable, viz: "The messages are prepared and perfected in spirit through a chemical process and then transferred or photographed upon the slates, they, the slates, being sensitized by spirit power, as the plate is sensitized by the photographer." In any event the fact remains, and is a most wonderful and convincing demonstration of spirit power. Everything in this medium circles is conducted in an open and straightforward manner; there is no disposition to conceal anything, no desire, and consequently no attempt at trickery. The manifestations bear the stamp of genuineness upon their face, impressing all that they are the work of an intelligence entirely apart from the medium, and are absolute evidences of a continued life beyond the change called death.

We have yet to hear of any person having a sitting with this medium who was not fully satisfied, and when we consider the variety of gifts with which she is endowed and the further fact that she excels in each and all, it is no more than simple justice to a worthy medium as well as grand and noble woman, when we make the declaration that there is no better medium in the ranks of Spiritualism than Ollie A. Blodgett of Davenport, Iowa.

To the Editor of The Better Way.

AN INTELLIGENT MATERIALIZATION SEANCE.

BY C. F. SYKES.

Knowing the desire of many of your readers to learn of, and hear more of the phenomena of Spiritualism, I avail myself of the opportunity to give a short description of one of the grandest and most wonderful seances that has ever been my pleasure to witness during all various experiences while investigating this modern science.

The seance was a private one and held at the residence of Mrs. L. J. Dunham, 315 W. 58th street, New York City, on Thursday evening, Oct. 30, 1890, with Mrs. M. E. Williams as the medium.

The only persons present were Mrs. Dunham, Mrs. Mary P. Bigelow, Mr. S. T. Dunham (son and daughter of the former), which constitute the family, and as invited guests Mrs. S. C. Kelley, Miss Gertrude Williams and the writer herof.

The family have long been known as prominent among the first families of Spiritualists in New York for their generous acts and true devotion to the cause and their home a model of neatness and comfort that augurs well for any one leading up to the conditions that make life here the momentum to carry us on to usefulness in the life beyond.

A stepson of Mrs. Dunham has recently passed over from New York under the most trying circumstances, and this affliction was one of the causes that brought about the seance. And every one present being in full sympathy with the family, the conditions were perfect.

A small back parlor was used for the cabinet, with the ordinary portiers between the two rooms. On either side of the entrance stood life sized busts in marble of the brother of Mrs. Dunham and his wife (the latter being in spirit).

After Mrs. Williams became entranced, Priscilla, one of the controls appeared and made an invocation. She was followed by Hattie, the spirit wife of Mr. Dunham, who came out very strong and beautiful, and turning to her bust, said: "Louise, I know all, and I am so grieved in spirit that my darling will not be convinced of this beautiful truth!" And again turning to the bust she said, putting her arms around it, "Louisa, I did not look as well as this!" Then turning

to her husband's bust, she said with arms around his neck: "Oh, my darling, my darling," and slid from his bust down and partially dematerialized as she went down.

The father of the step son just passed over, materialized most perfectly and walked out in the room, said: "Louisa (meaning his wife) I thank you with all my heart for your great kindness to my son David, and the last crowning act for preparing his body for the burial. Oh, forgive me for all the unhappiness I have caused you!" Then turning to his son by this present wife, said, "Forgive me for not doing my duty to you while in earth life, and I will work for you all the more now in spirit!" To those who were acquainted with the circumstances it was effective.

A brother of Mr. Bigelow and a half brother of Mr. Sumner T. Dunham (Horace Perry) now walked out of the cabinet to the middle of the room with all the vigor and beauty of his early manhood and blessed his mother, then turning to his brother said, "he thanked him for his loving care to his mother and sister and would help him in return."

Many other friends and relations came to them, giving their names, and talked face to face as natural as mortals, giving words of comfort and cheer. But being of a private nature is not admissible here. Besides these manifestations there were a large number of others—also in interest of the family and of a perfect character.

Towards the close, little "Bright Eyes," Mrs. Williams' familiar spirit came out perfectly materialized, sat down in a small chair and sang "Lullaby Baby," as perfectly as any mortal child could have done. She also rang a toy bell. The chair and bell formerly belonged to the child of Mrs. Bigelow now in spirit. The whole manifestation was a beautiful one.

The controls of the medium, Mr. Holland and Frank Cushman, spoke with eloquence and force and with logical conclusions. The close of the seance demonstrated the fact what good conditions will do, and that Mrs. Williams is a perfect instrument in the hands of the spirit world for both the philosophy and phenomena of Spiritualism.

LITERARY.

Life. A novel by William W. Wheeler, Meriden, Conn. Paper cover 50 cents, 287 pages. This novel has a plot, of course, through it runs an explanation of the spiritual questions of the day and would probably be the right medium to place into the hands of students who are reaching out for something higher than that found in ordinary philosophy or science.

The following passage will convey an idea of its mission: "All intelligent thought is the action of self-conscious will power, or force. Force can and does exist as a principle in nature, independent of material. It also can and does exist in nature in connection with matter. When an intelligent will force thinks, it exerts a force, etc., etc."

It also advances hypotheses on mesmerism, hypnotism, reincarnation, death, magnetism, Spiritualism and the science of life generally. It will prove an interesting book to many.

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Halls Journal of Health for this month contains many good things. Send for sample copy, 10 cents. Address 218 Fulton street, New York.

The Truth Seeker, a journal of free thought and reform. Illustrated. Published weekly at 28 Lafayette Place, New York. Three dollars per year. Sample copy free.

All Watches are Compasses.

A few months ago I was standing by an American gentleman, when I expressed a wish to know which point was north. He at once pulled out his watch and looked at it, and pointed to the north. I asked him whether he had a compass attached to his watch.

"All watches," he replied "are compasses."

Then he explained to me how this was. Point the hour hand to the sun, and the south is exactly half way between the hour and the figure XII on the watch. For instance, suppose that it is 4 o'clock. Point the hand indicating 4 to the sun, and II on the watch is exactly south. Suppose that it is 8 o'clock, point the hand indicating 8 to the sun, and the figure X on the watch is due south.

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A. F. MELCHERS EDITOR
CINCINNATI - DECEMBER 6, 1890

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THE TARIFF SPIRITUALLY CONSIDERED.

The new tariff law enacted by the Fifty-first Congress is but very little higher than its predecessor—i. e., comparatively. Of course to percent invites a large increase in the revenue and may be regarded as a fearful additional tax imposed on the people, if we wish to look upon it in that light. But it is doubtful if this will be perceived at all—except in such few articles of general merchandise where the tariff has been increased and the individual has a more than ordinary need for them. Otherwise the largest increase has been made on articles of luxury and will touch the rich as well as the poor. But this is not the principle of the thing and would hardly serve as an apology for the change—especially not in times of peace and as the increase has unfortunately made the percentage rise above the late war rates. What the majority of the people wanted was a wholesale decrease in the rate if a change was to be made at all, and not an increase. Our industries could have been protected by a tariff without creating a revolution, as it were. The tariff could have been reduced on other articles to keep on a level with former rates on the average, and even lowered. But either a mistake has been made—the tariff tinkers believing that protection also meant high taxation, or the government wanted more money and took advantage of the tariff policy to obtain it by this means. Now, the American people will not submit to such tactics. It is not so much a free trade that they are after as a medium tax or tariff. And when any party undertakes to raise the same beyond war rates, they have simply put their foot into it and will naturally be met by a diametrically opposing force to neutralize the evil. An extreme free trade policy would meet with the same fate, and it is now for independent or liberal politicians to come to the front if they wish to lay the foundation for a new party—a medium between the two, whether composed of Republicans, Independents or Democrats, including naturalized citizens who vote as American citizens, and not as Catholics, Protestants or Jews.

Free trade and protection so-called have both met with reverses following each other very quickly, and should make thinking people realize that neither is wanted. That is, not protection accompanied by high taxation or a war tariff. We believe our industries should be protected sufficiently to insure them continued activity, and which can be done by careful and just legislation; but crying "protection" and meaning high tariff will make any party stumble that attempts it.

Let this serve as a warning to politicians or factions and even to parties, however great a claim they may have on the government. Let them not forget that the people rule this country—not parties, factions, politicians or individuals, and that the voice of the people is the voice of nature. The god of politics seems to have an influence to inspire people to remain away from the polls as well as vote—even if not early and often—and thus allow a minority party to come into power—apparently as a punishment for the former's errors. Men holding office have no right to make mistakes. If they would enter upon their duties with honest intent and not wait time in foolish legislation and making plans how to retain that power, this would not occur. For an old German maxim says, "Whom God giveth an office, him he also giveth reason to conduct it," and which may contain more truth than poetry when we consider the subtleties of psychological or mental influences as they are understood by Spiritualism. In the first place a man is seldom selected for an important office except he is in some way capacitated for it. Secondly, when elected, he receives a boost from his constituents in the form of a spiritual or mental uplifting—every good wish or thought strengthening him and illuminating him for the work in hand. Thus the belief that God aids the one holding a prominent position.

Now, we also know that God is but a metaphor for intelligent nature or the

spirit world, and that inspiration is a fact, and that an individual acted on by many minds, whether from mortals or spirits, becomes a medium for thought transference—a receptacle for the wishes of other minds, of which the majority rule. Now, let such a man serve mankind instead of his party or work for a selfish motive only, and he shuts out all inspiration forthwith. At that moment he begins to blunder and will continue until he is restored to harmony with his God (the people).

But to our subjects. Such is the tariff law and its effects, with a little political philosophy added, as viewed from a spiritual standpoint. Everybody though may not wish to see things in that light, and many probably would prefer to follow the old course. Such, however, is political bigotry, and not a whit better than religious bigotry. The man who will not give up old political dogmas or principles or party prejudices is on the same plane with the religious bigot and is a non-progressivist. The progressive thinker catches the new idea and moves with the central mass—even if unsuccessful in the offset. But additions are made with every election, and old workers and honored ones often fail to notice their tardiness in not keeping pace with the times, and never realize their dullness until they suddenly find themselves on the losing side. Then it may be too late to rectify mistakes; or wilful ones, if selfishness has been the motive.

But tariff or no tariff, it is supremely certain that this government is much under the influence of a psychological power, whether from the spirit or the mortal world, and of which the last two political defeats almost gives undoubted evidence. This reason points to a middle course, and Independents may unite on this, and if they cannot win alone, force one or the other party into the compromise. Such would usher in a new era, and prove that protection is a possibility without exorbitant taxation. Protection accompanied by high prices is false legislation—not in accord with republican principles and for which we fought to gain our independence. We want protection for the laboring man, the mechanic, the farmer, the retail merchant, the buyer and the consumer generally—not for the millionaire or wealthy manufacturer to make him still richer. We want protection, but accompanied by low prices for the necessities of life. And to accomplish this, we must have an economical government—a government composed of true Independents and patriots as of old, and not of autocrats and patriarchs or old fossils who cannot get a new idea into their heads. Let the rising generation take the helm and steer the old ship clear of the rocks which threaten to wreck us as a free nation, and let the old war horses rest on their laurels. They have done their duty and have our thanks for it. Now let them not undo the good they have done and reap the nation's condemnation instead. New life and ideas mean prosperity—the same principles holding good in national affairs as they do in business or private affairs. So let it be.

THE "DIVINING ROD."

The use of the Divining Rod, says *Medium and Daybreak*, is doing much to convince mankind that there is more in heaven and earth than is dreamt of in their philosophy.

Some journalists call it a supernatural power; others see in it an unseen link which connects the nervous system with things that are hidden and remote from it.

Apart from its utilitarian advantages, it is teaching all thinking minds to recognize conditions and relationships in human life which has been hitherto unsuspected. It is therefore an ally of Spiritual Science.

Many mediums have the ability to use the "rod," and undoubtedly all "diviners" are mediums or sensitives. By its use mediumship may be detected as well as metals and water, and an ordinary walking stick in the hands of a sensitive may be utilized to obtain spirit communications from an alphabet card. Strangers thus using the "rod" will point to articles in the house belonging to the deceased and thereby give proofs of their identity.

Planchette is a divining rod on wheels. Table tipping is another form of this influence through human aura. Psychometry and the sensation of disease whereby diagnosis can be given, is the interior sense reading surrounding conditions. So the divining rod is a medium in the hands of a medium or a sensitive which aids in the finding of that which cannot be seen with the physical eye; or, like the table, a material aid to a spirit trying to identify himself.

In the *Pall Mall Gazette*, Mr. Wm. Spiers, P. R. M. S., of Hull, testifies to well authenticated facts and cases of this extraordinary phenomenon, and says that he had concluded it to be a myth, but now has good reasons for recanting. He then relates a case in proof of the phenomenon witnessed by himself.

"I then requested him to close his eyes, and I led him over a small rivulet that was running down the hill on which we were walking, and the moment we reached it the rod commenced its remarkable movements. As soon as I touched it with my fingers it resumed its natural position. For water, it moved

away from the operator, but for metals it swung round in the opposite direction. To test this a botanical case made of galvanized iron was brought near our 'neuronomer,' and the rod at once flew up. Our friend related many discoveries he has made during the last twenty years. Generally he uses hazel; copper wire shows the same peculiarities, and this we are able to see at the time. When standing on a non-conductor, such as broken china, the effects were not produced."

In reply to a question as the possible nature of this force someone suggested Odic Force. This is a force closely allied to Animal Magnetism. It is true, it is hypothetical, but so is gravitational force. The name may be provisionally adopted to characterize an influence which, though it is not understood, yet must be believed in, because of the phenomena manifested. The eminent physicist, Professor Crookes, says:

"Those who assume—as it is assumed by many popular writers—that we are now acquainted with all, or nearly all, or even with any assignable proportion of the forces at work in the universe, show a limitation of conception which ought to be impossible in an age when the widening circle of our definite knowledge does not reveal the proportionately widening circle of our blank, absolute, indubitable ignorance."

HOW TO ORGANIZE.

When we fully realize the exalted position that medium hold among mankind we cannot but wonder that pure minded ones were in the past regarded as instruments of God or gods, and depraved ones or those with glaring human weaknesses as witches or mortals in league with the Devil. Think of a mortal being controlled by a foreign intelligence—a spiritual being—and delivering an oration or giving tests as it is done every day, and then try to realize the responsibility that such a mortal must shoulder, and you will be somewhat startled at the truth. Neither Spiritualists nor mediums fully comprehend the gravity of the case—the one regarding the medium as a piece of machinery which they think must move by dropping a nickel in the slot—i. e., give absolute spirit tests because the machine has been set in motion; and the medium viewing his or her gifts too much as a secondary thing not worth guarding or kept pure by a life of spirituality. If both would come nearer to each by becoming Spiritualists in the true sense, our chances for organization would not be so far off. Harmony with nature is what is first needed, then harmony with man will follow. Spiritualists are too much individualized to be led in a sheeplike manner as church people can be led by their pastors, and thus have to attain an organized state through a higher method, and that is self-culture. They are at present between two conditions. One is that they will not be led, because they think for themselves, and the other is that they cannot agree because they are yet too far away from the truth—not near enough to God, figuratively speaking. As they reach harmony with the latter they will harmonize among themselves. Orthodoxy has organization but no spirituality. We have it vice versa. They disrespect us because we lack organization. We reciprocate because they lack spirituality. Now, what is the difference? One helps man as a mortal, the other as a spirit. And which is most needed? Well, a little of both. We have one, and are striving for the other. If a little charity would be exercised and people drop some of their false sensitiveness, and help their societies along by regular attendance to the services, whether they like the speaker or not, and not wait until their respective treasuries become empty before they bestir themselves, it would lay the foundation needed for general organization. We must begin at the beginning and not at the top, and the first preamble lies in supporting local organizations until they become a financial power. When this has been accomplished, there will be more spirit in the members to speak about universal organization. In the mean time, let the mediums unfold in accord with the spirit world that is waiting to give the truth that is needed to organize on. It is through them that it must come. This is spirits' work and the mediums are their agents, and on the latter will finally devolve the whole responsibility. Let us therefore await the call of those who know when the time is; but in the interval, let us, as advocates of the cause, keep our lamps trimmed to be ready when the call is made.

ELECTRICITY.

If electricity must be the essence or effluvia of something material, according to ancient savants, it is a wonder they did not touch upon something definite and call it the essence or spirit of mercury. If heat too, as some assert, depends on electrical action we might note a relation in the effect that heat has on the thermometer and take this as a basis to operate on. Or is mercury an effect of electricity—a material counterpart—if spirit is first and the cause of all that is matter? We dreamt once that precious stones were crystallized electricity. Probably they are crystallized mercury, and if the latter is an effect of electricity, we dreamt right—if mercury is an offspring of electricity, or its materialization, so-to-say.

Selfish people in general have one virtue. They mind their own business. Not being sympathetic enough to concern themselves about us, they do not inquire into our private affairs, while many concerning ones simply pity the sufferer and that's all. Under the circumstances the former make the best associates, for they neither embarrass nor disappoint us by false expectations.

The recent failures, say our friends, will not affect the small dealers, merchants or enterprises. In fact, it will aid them as the larger ones cease to exist and place money in the hands of the middle classes who do not spend it abroad, but put it into circulation for the good of all. There is never an ill wind that doesn't blow somebody some good, and now is our chance.

As a man is spiritually constructed so he thinks, and it is therefore just as absurd to dislike him because he disagrees with us in opinion as it is to dislike him because he differs with us in physical appearance. The spirit form expresses man's intelligence and spirit therefore admonish to charity, because to them it is like quarrelling with a man for not looking like us.

The majority of the advocates of our cause know too little about Spiritualism to be truly called Spiritualists. Introspection is the key note to its secrets.

"Blaine is the coming man in political affairs of this country" was part of a prophecy made in THE BETTER WAY of August, 9th. It has been verified.

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PERSONALS AND LOCALS.

L. B. S.—Many thanks. Next issue I'll do.

Flowers materialized between closed slates writes a contributor on third page of this issue.

The Spiritual Times, a weekly paper, printed in magazine form, by William Alfred Rugg, at San Diego, is the latest accession to our spiritual literature. It is a clean, well edited paper and gives promise of good work in the cause. Terms, \$2.50 per annum.—Golden Gate.

Probably no man in Europe has done as much to extend the cause of Spiritualism as Count Alexander Axakof. Standing near the throne of the Czar, with unalloyed rank and princely wealth, he has freely bestowed time and money in investigation and publication. The Spiritualists of America and of the world will learn with profound regret that he has an attack of cataract involving both eyes, and is not able to read or pursue the studies which have been his delight.

Those articles on the first page of this issue cannot but be appreciated by intelligent or cultured readers, as they emanate from that class of writers, while in other portions of the paper there are some which must be taken for their value as coming from amateur contributors, of which our philosophy abounds and who all have a good word to say, even if not expressed as logically or indefinitely as those accustomed to newspaper writing. We therefore crave indulgence for them and beg our readers to accept the will for the deed, or cull the truths from what is said without criticising the method in which it is said.

Our forms close on Tuesday evening and go to press on Wednesday morning. All matter therefore that is intended for the following Saturday's issue must be sent in by Tuesday noon. Correspondents should make calculations accordingly and mail their letters that they may reach us in time. Nor should matter that could be sent earlier be postponed until the last day, for when crowded something else must be left out for want of the necessary force to get it up.

Remember we are willing to give all mediums or lecturers a notice of their movements or their permanent residences, but cannot continue this as a standing notice without compensation for the space that such would take from our advertising columns. Terms may be had on application to Mr. C. C. Stowell, business manager and secretary of the Way Pub. Co. It would be well for secretaries of societies, therefore, to preserve these notices, as they will not only contain the temporary movements of mediums or lecturers, but in many instances their permanent addresses.

Albree, the new Spiritualist colony, is situated on one of the arms of the Bay, south of San Francisco, in Alameda county, where the Santa Cruz Division of the Southern Pacific Railroad Company crosses the Bay, at a distance of thirty-two miles from San Francisco.

The aim and object of a central organization, composed of the various city societies, would be manifold. First, general representation; then a tendency to harmonize the Spiritualists themselves; and finally to co-operate for a larger individual organization with the view of building a temple or hall for the public promulgation of Spiritualism.

We have made arrangements by which we are enabled to supply any book or books which are published. This includes poetry, history, biography, travel, scientific, secular and Spiritualist productions. As we are supplied directly from publisher's stock, we can furnish them at lowest possible rates. Those who are intending to purchase would do well to place their orders with us; as they will receive prompt, careful and honest attention.

We cannot accept postage stamps for either subscriptions, advertising or books, and remitances of this order will hereafter be returned to the sender.

At the entertainment given by the Union Society of Spiritualists, three hundred and fifty *deja-vus* were served, keeping the ladies busy in their noble work for over two hours. After that the hall was cleared for the dance, in which about four hundred took part. Not Ward McAllister's "four hundred," but our own, and among which there was a *creme* of equal richness, so far as taste, tact and tone were concerned. Success crowned the event. But what ever fails where the ladies have the deal?

The grand pioneer of Spiritualism in this state, Mrs. Thorndyke, left her home in San Bernardino, a few days ago, after a short stay in this city. Mrs. Thorndyke is an able writer and a true worker in the vineyard of the angels.—Golden Gate.

B. P. and A. M. M.—Photograph received. Thanks.

A few weeks ago we made a request for photographs from our contributors and mediums. Responses have been slow, but we suppose modesty prevents. Don't be bashful.

Ingersoll is our candidate for President, since nominations are in order. Let us have a freethinker's ticket in the field. Spiritualists will stand by it en masse. Other nominations are in order. Next!

The Lyceum proposes to arrange a cantata to be presented at G. A. R. Hall about Christmas time and solicit assistance of members of the mother society. The idea is to bring, by this means, a more enthusiastic spirit and interest in the Lyceum, with the hopes of gaining in membership thereby. Mrs. M. A. Ross, besides being conductor, fills the office of secretary and musical director, and is assisted by Newton Moldas as librarian, Clifford Starry as treasurer, Miss A. Curtis as guard and St. Julian Melchers as assistant guard. This makes a good board and a little outside aid will be very timely at present.

Mr. Emerson preached his last sermon on Sunday evening to a crowded house. The morning services were already well attended and indicated that the friends were becoming aware that the closing hour of their much beloved medium was drawing near. The morning discourse was on "Mediumship" and developed many wholesome truths—not scientific but philosophic. The moral lessons given were general and pointed out the necessity of right living to make mediumship a spiritual success, besides giving a broad hint that mediums should keep their appointments with mortals if they expected to be sustained by them and enjoy financial success as well. The latter was perhaps timely, even if it did not pertain to all mediums.—The evening discourse was interesting as a talk on general topics and led directly to the giving of tests without direct control, indicating that Sunbeam had been having the floor. Of course, she is always interesting, her ready wit never being out of place. The tests that followed, both the morning and evening discourses, were truly wonderful, and while they drew tears at times, reaped applause at intervals that were deserving. At the close the chairman, Mr. Connelly, read resolutions of thanks in favor of Mr. Emerson, that were unanimously adopted, whereupon the closing hymn was sung and the audience dismissed—many however remaining to bid the lecturer "good bye."

NEWS ITEMS.

The Hocking Valley natural gas field was reported to be about exhausted.

Emperor William has decorated Professor Koch with the grand cross of the Order of the Red Eagle.

Even Italy is becoming active in naval affairs and will spend fifteen millions this year for gun boats.

A monster petition in behalf of Siberian exiles is to be sent from this country to the Czar of Russia.

Two comets are now in the constellation Auriga, and are moving toward the constellation Perseus. They are almost overhead about 1:30 a. m., but, of course, neither is of any popular interest as yet.

Ward McAllister's brother is the latest victim of bunko steers in New York. The astute leader seems to have neglected his own family when he set out to instruct gilded youth how to become men of the world.

"Mrs. Partington" made the world brighter by her oddities forty years ago, but it is the older generation that will hear with regret of the death of B. P. Shillaber, the author of the well-meaning absurdities.—Philadelphia Press.

Champagne, says the Boston Traveller, instead of being \$1.75 a pint, is now \$2,

and the extra 25 cents that used to be left on the tray for the waiter now goes to the cashier. The waiters say they will strike. God! if men have got so they will strike for a fee, what is the country coming to?

The Republican Congress, before it expires, owes it to itself and to the people to pass a law forbidding the enactment of gerrymanders in any of the States. Honest men of all parties will acquiesce eagerly in such a measure, putting it out of the power of any party to perpetuate this iniquitous and unconstitutional kind of legislation.—Zanesville Record.

The half starved, half clothed Sioux out west have threatened an uprising. The appropriation for their support was through Congress, but has somehow got stuck on the way. The agents who handle it have either diverted it or are holding it back, and the red man has the audacity to complain. Shoot him, of course. He is nothing but an Indian anyway, has no vote and therefore no friends.—New York Herald.

I was not aware until recently that a conductor has no right to ask for your ticket to keep in his possession overnight. Such, however, is the fact. He has a right to ask for it, but you don't have to give it up unless you want to. Just stick a pin in this, and when the gentleman in a blue coat and brass buttons demands your ticket, just tell him to take a walk—or words to that effect.—The Porcupine.

While a party were on a hunting expedition recently at Centerville, John Bowers said to Francis Gallagher: "You give me a shot at you I will give you one at me," at the same time raising his gun. Gallagher also raised his gun when in some unaccountable way his gun was discharged, the contents entered Bowers' neck. Bowers fell to the ground dead, and Gallagher, overcome with grief, threw himself upon him and had to be removed by force. He is still delirious. Both men were sober.—New York World.

The Emperor and Empress of Germany are taking an active interest in the new lymph question; the Prince and Princess of Wales are striving to promote the new reformatory work of the Salvationists; the Czar of Russia has recently given evidence of his deep interest in prison reform; and the Emperor of Austria has repeatedly, in recent times, shown himself to be an advocate of progress. We are disposed to approve of the labors of these illustrious personages along the lines here spoken of; and we may, in course of time, send them our congratulations thereupon. Meanwhile, they must keep pace with the onward march of humanity around.—New York Sun.

There is a reaction in New York among some of the men who have been in the habit of submitting to the imposed imposition of the "tipping" system. They are not the least liberal men in the metropolis, either, but they recognize the fact that, when everybody tips, one gains any advantage and the rest is that the guest, in addition to paying liberal price for his meal, is in effect paying the salaries of the waiters. It is no doubt true that many of the restaurant keepers of the metropolis do not pay their waiters a cent, and that the latter depend upon this mendicant system to live, and do very well by it, too.—Troy Free Press.

We have not one word to say in extenuation of Parnell's fault. A man of his position ought to have known better than to dim his own fame and to jeopardize the cause of Ireland by being mixed up in the O'Shea business. He has permitted himself to fall into a pit which his enemies dug for him. Yet we have no patience with the affectation of a big moral tone employed by the English press in their denunciation of Parnell. It is the grossest hypocrisy, for all the world knows that London is steeped in social degradation and that Parnell's sense is the lightest of the numerous social crimes perpetrated every day in English high life. Libertinism flourishes its ugly crest in the midst of court circles, and there is hardly a man prominent in British politics but has a score of scandals associated with his public record.—St. Paul Globe.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing cure with local treatment, pronounced it incurable. Science has proven Catarrh to be constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by J. C. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly upon the blood and mucous surfaces of the system. They offer one hundred dollars for each case it falls to cure. Send for circulars and testimonials. Address: J. C. CHENEY & CO., Toledo, O. Sold by all druggists, 75c.

R. P. Poole, Clinton, Ia.—Dear Sir: After using the Spectacles and Magnifying Glass you sent me last July a thorough trial, I found them just what I needed to read my eye. The Magnifying Glass did so much for me that my eyes are in good shape now. I feel entirely cured, and your Malted Peppercorn is perfection. May the good Lord help you in the wish of your spiritual friends. Mrs. A. M. CHAPIN, Norwich, N. Y.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should be used for children teething. It soothes the child, softens the gums, allays pain, cures colic, and is the best remedy for diarrhoea, cents a bottle.

Correspondence.

New Orleans, La.

Interest is increasing in the meetings of the association at the hall, 50 Camp street. Mrs. Stanley again spoke, and described and gave full names of eighteen visitors from "over there." All but four were promptly recognized. Dr. A. B. Dobson and wife, Maquoketa, Iowa, have rooms at the Hotel Royal.

Wm. Brodie.

Atlantic, Ia.

Mr. Currier writes, that a speaker or medium, or any one that could give them some spiritual food would be welcome in that quarter and do a good work for the cause. He would like to know about what it would cost to have a medium come that way and remain for a time. Address him as above.

Buffalo, N. Y.

owing to unforeseen circumstances the engagement of Miss Jennie B. Hagan for the month of March, 1891, has by mutual consent been cancelled. Her friends very much regret the condition of matters that debar her coming here, for Jennie has been our favorite ever since she first appeared on our platform.

J. W. DENNIS.

Portland, Ore.

Moses and Mattie E. Hull close their present engagement in Portland on Sunday, December 7th, after which they can be addressed care Henry House, Oakland, Cal. They now think of starting for Chicago in February or early in March, probably by the Rio Grande route. Those wishing their services en route should correspond with them at once. After March Mr. H. is engaged every Sunday until August. Mrs. Hull would be glad of a few calls for the spring months. She has engagements for July and part of August.

Indianapolis, Ind.

The Indianapolis Association of Spiritualists has had a series of grand meetings the last two months with Bro. Frank T. Kipley and his guides. As a psychometric reader I do believe he is second to none.

We have had large audiences, composed of our best citizens, and are sorry that Brother Kipley's engagement closed so soon. At the close of the service last night the society voted a vote of thanks for the good work he had done while with us, there not being a dissenting voice, as everything is harmonious in our society. The society also recommends Bro. Kipley and his guides to any society who may be in need of a lecturer and test medium.

Brother Bishop A. Beals will lecture for the society during December. More anon.

EYE SEE.

Anderson, Ind.

This beautiful little city enjoyed a spiritual feast on the evenings of November 19th and 20th. Mr. Edgar W. Emerson, the popular lecturer and test medium, has been with us. He was a stranger to us here, but his work was wonderful in more ways than one. His tests were the finest that were given in this part of the country, causing surprise and admiration by everyone, and we feel that he will long be remembered by all who had the pleasure to hear him. Westernfield hall was filled to its utmost capacity. Dr. Westernfield, the genial chairman and owner of the hall, was the means of getting Mr. Emerson here. The Dr. is one who has the cause of Spiritualism at heart, and has been a faithful and unselfish worker for very many years, devoting time and money to the cause.

Bro. Emerson will ever find a hearty welcome by the Anderson people whenever he can come this way, knowing he and his faithful guides are ever bringing joy and comfort to sad and sorrowing hearts. We would always wish him well in his work and all through life. N. B.

Grand Rapids, Mich.

The Telegram-Herald of this city reports the following concerning spiritual matters here:

"The last appearance in this city of Mrs. Adah Sheehan was at Greenwood Hall last evening. The hall was well filled, and the address of the evening was fully equal in point of ability to any that have preceded. The subject given the speaker was 'Mediumship,' which she immediately proceeded to elucidate the moment it was given her."

After an able discourse on the subject the paper closes by saying:

The address, besides being rich in the philosophy of Spiritualism, abounded in many fine moral precepts, with practical directions of the way to attain our moral aspirations. At the close of the lecture Mrs. Sheehan gave a sort of farewell address to the people, in view of the close of her engagement in this city. At an unexpected moment 'Praise Flower' suddenly controlled the medium, and gave a sensible talk of some length in her own peculiar style.

The handshaking and affectionate farewells that occurred after the close of the meeting gave proof that Mrs. Sheehan has made many warm friends during her sojourn in this city.

Hartford, Mich.

A quarterly convention of advanced thinkers of southwest Michigan will be held at the Opera House, Hartford, Mich., on Dec. 6 and 7. The audience will be addressed by Hon. L. V. Moulton, of Grand Rapids; Mrs. A. N. Winder, of Benton Harbor, and others. Mrs. Adah Sheehan, of Cincinnati, may be present. The Harris twins sisters and other vocalists have been invited to assist Prof. A. J. Davis in furnishing music. All mediums are invited. Mr. J. W. Riley, of Marcellus, is expected.

The meeting will open Saturday at 3 p. m., closing Sunday evening. Sunday, from 9 to 11 a. m., will be spent in conference and business. 11 to 12 an address. Saturday evening and Sunday p. m. and evening will be exclusively filled by our engaged speakers.

Among the questions discussed will be "Do spirits return and communicate." The public are cordially invited.

The usual hospitalities will be extended. A general attendance of all members is desired, as important business will come before the association. The question will be raised, "Shall we have a camp meeting next August; if so, where?"

L. S. Burdick, President, Texas, Mich.; Mrs. A. J. Davis, Vice-president, Hartford, Mich.; Mrs. R. A. Schaffer, Secretary, South Haven, Mich.; Mrs. E. L. Warner, Treasurer, Paw Paw.

Elk Falls, Kas.

We have a good many Spiritualists out here, but not, I think, very active. What troubles us most is not have we a spirit, but have we bread. I am sorry that it takes nearly all of our time to get bread to eat, principally caused by the unjust competitive financial system.

But a new day has come and with intellectual light, and people are beginning to move in this matter. We are finding that co-operation is the system on the Bellamy or nationalistic system of unity. California is taking the lead in this direction, starting colonies, etc. I am greatly interested in the great two causes, Spiritualism and Nationalism—of the life hereafter, and how to live to advantage in this life. A good many are going from this State, joining the colony of Mexico; two hundred per-

sons as members started there the first of this month, with one hundred horses and equipments. They do not profess Nationalism, but equality, carrying out the same in principle and practice. There is one in Oregon with a few members, but good prospects. Two in California. Now that Mrs. Washburn God bless her has given over 2,000 acres of good land there to start a Spiritualist and Nationalist colony. The other is now grandly moving on to success in Tulsa county, with about three hundred members and ten square miles of land, including the great "Giant forest." Spiritualists let's go at Slater Washburn's request, and settle the land, founding a Spiritualist and Nationalist colony. I wish to aid all I can in this direction, and will answer any question I can, and send specimen copies of the Nationalist papers, and of those columns that publish papers—such as I have of old copies and old Spiritual papers, of which I have, I guess, 100 pounds, for the address and postage. Co-operation vs. Competitivism. The former is justice, the latter has been taken for granted that it stood for justice, but it may only stand for legal robbery. I guess I feel the full force of the word co-operation, as I am a bachelor—living alone—having no one to assist in the work, either in-door or out-door. I am not alone, for I am surrounded with spirits, and an alighting for the better phases of spirit manifestation. I, by many, am called a medium now—clairvoyant and psychist.

I am the adopted son of the late Mrs. Phillips, of this place, of this place, a Spiritualist, and at one time in her life was three weeks under control, and has revealed many things concerning Masonry. There is no as to grind in the foregoing, by myself or any other, except the good of mankind.

Yours truly, A. C. WILLIAMS.

Baltimore, Md.

Being an earnest investigator of the cause of Spiritualism, and a constant reader of THE BETTER WAY, I deem it only just to relate my experience with a medium, well known, I suppose, to you.

While traveling for my health, I stopped in New York on Saturday, and by accident learned of Mrs. M. E. Williams, a wonderful materializing medium. I went to her home, where I learned of the seance, and, oh, such a seance as it was! Wonderful to me, the cabinet was simply made, by hanging portiers, and I examined it for myself. Only the medium went in. Everything was harmonious and grand, and I saw three spirits at once—being a stranger, unknown to all except the lady who was with me. I received many blessings, recognized my loved ones, and getting their names; as my home is in Mendon, Pa., I knew no one could possibly have told the medium, as my visit was not made by appointment. Through the little guide, "Bright Eyes," many comforting messages were given to those in the audience. I consider it wonderful to be so blessed as to witness what I saw in the seance room, and write this so that every investigator, believer and skeptic may go and receive such blessings as I did, and can only pray the good angels help Mrs. Williams in her grand and noble work.

I went then and had a private sitting that was wonderful. She gave names and dates, and in no instance was she mistaken. Such convincing proof of future life that I no longer doubt the philosophy, but acknowledge the truth, and from that date say that I am a converted Spiritualist, and can now obtain the comfort, yes, soul comfort, that the world or churches cannot give. Never again will I let the beautiful phase of materialization be abused, for I can say that spirits do materialize and return, and will advise all seekers of truth to go and witness, as I have, through this medium, who is more than wonderful.

Please publish this letter, as the world ought to know of the comfort that can be given to broken-hearted creatures.

Since my return home I stayed over in Baltimore for the purpose of seeing any mediums that might be there, and succeeded in finding a very excellent test medium, Miss Maggie Gaulle. She gave me a wonderful sitting, and gave me names in full of loved ones gone that I had forgotten; considering her phase, she is wonderful. I return to-night for my home, feeling that I have been wonderfully blessed and comforted.

May success attend you in the printing and distributing of a true little paper that teaches us the better way to find truth.

MRS. SYDNEY GODFREY.

New York.

Mr. L. C. Howe spoke before the First Society of Spiritualists last Sunday morning, and among the subjects given were, "What is religion?" and "What is the gospel as taught by Jesus?" a synopsis of which we will present to our readers on the first page of next issue.

At the afternoon meeting for manifestations, Mrs. M. E. Williams delivered an address on "The inconsistencies of mediumship." She said that investigators of this wonderful, marvelous, grand, philosophical subject must divest themselves of hereditary prejudices to obtain an accurate knowledge of the value of its teachings. Some persons are deterred by the stumbling blocks, which, if combated firmly, will disappear from their way, and when they understand the laws governing this intricate subject of Spiritualism, they will be able to sift the chaff from the wheat. Coming to the subject of medical development, she asked: How in the world can you expect, in the present development of mediumship, to obtain the highest conception of the spirit world? This is a matter that should be studiously observed by mediums, that if they are uncultivated—not broad in views and sympathies—and not able to reach out beyond their own small mental capabilities, we must always expect to find in the messages conveyed through the instrument the prejudices and limited capacity of the medium. As a medium she dared to speak thus and she said it as a warning to sister and brother mediums in all love and earnestness. The inconsistencies of mediums is due to undeveloped conditions. Mrs. Williams quoted a letter she received from a developing medium, asking for advice as to how to conduct herself in the condition in which she was hidden by "mysterious" voices to do things which she did not care to. There is a hope for such persons who consider themselves insane, but none for the one who believes everyone else deluded by himself. Mrs. Williams said she has been through such a hell of torture, but now that she has passed through the terrible ordeal, she feels infinitely more happy than when she owned a pew in the church of Dr. Peck.

The process of development is slow, and as Dr. Talmage says of religion, it is shrouded in mystery. The process is slow, but after a while one becomes so strong in spiritual inspiration that he can face all the bitter arguments ever put forth and live down the antagonism. The speaker gave a vivid and graphic description of her trials during development, and concluded by exhorting all mediums to consider this matter and forward self-culture, in order to aid the spirits in their work.

Prof. W. MacDonald followed up this subject, and of Mrs. Williams he said that nature gave her the power to perceive the truth and the courage to defend it. (Applause.) She does claim our sympathy, and only asks for justice and fair play to mediums. Spiritualists have the true, provable and absolute facts. We do not pin our faith to any written book or "say-so" of man or set of men, but upon the

broad liberal platform of science, truth, justice, charity and right.

Mr. Howe recited some of his experiences with P. L. O. Keeler, the late writing medium, of whom he spoke in terms of great praise for having accomplished satisfactory results under strict test conditions.

Mr. Colby, of Florida, sang an inspirational piece, and Mrs. Mott Knight gave some exhibitions of spirit writing.

Mr. J. W. Fletcher delivered a stirring address, after which the meeting closed.

In the evening Mr. Howe, under control, replied to the query, "Is the annihilation of time the key to the understanding of prophecy in its last analysis?" Mr. Howe's present engagement with the First Society has terminated, and Mrs. Brigham will resume her place on the rostrum in this hall next Sunday.

A society for the aid of ludic mediums will be inaugurated in this city in the near future.

The reception tendered to Mr. Howe on Saturday evening last, at the house of Mrs. M. E. Williams, 234 West 40th street, New York City, was one of the most brilliant and successful occurrences that have taken place in Spiritualist society for some time past. It was a large and representative gathering, and the whole affair was a brilliant display that must have immensely pleased the gentleman in whose honor the people had assembled, and eminently satisfactory to the energetic and indefatigable Mrs. M. E. Williams, who was a delighted participant in the harmonious and happy closing of her efforts to make the occasion one creditable to Spiritualism and worthy of the eminent lecturer. A report of the good things said and done there I expect to forward you in time for next issue.

On the evenings of November 18th and 19th I was greeted by an intelligent, earnest audience at Pecome, Long Island, N. Y. Nellie J. T. Brigham has done splendid work in that place—as she always does—and her influence has organized many little societies within one hundred miles of New York, where healthy growth obtains and continues.

My stay was made exceptionally pleasant and comfortable at the genial home of Brother and Sister Corwin. They are pillars of the spiritual church, and Mrs. Corwin is a medium for many rare and interesting phases, though not open to the public.

At Pecome I met Captain D. B. Edwards, of Orient, Long Island, and his buoyant faith and clear headedness, supplemented with a character and beautiful simplicity, opulent with heavenly graces, made his sphere a baptism of sweetness and a tonic to my spiritual nerves. In him Spiritualism has a representative that gives courage to the doubting, and inspiration to the weary, when duplicity and confusion fills the heart with painful depression.

LYMAN C. HOWE.

Brooklyn, N. Y.

At Conservatory Hall, Sunday morning, Nov. 23d—Mr. John W. Fletcher opened the services by continuing his course of lectures on "Spiritual gifts and how to use them." It has been said that the truth shall make you free. With-out truth there is no freedom whatever. Those who stand in error are those who stand in the night without moon or stars to light their way, or like an ostrich, they bury their heads from the light, while those who seek the light see not only light here, but the eternal light hereafter. Feed your minds and souls with truth, and you are ever on the road to progression.

The religions of the past have been the religions of death, while the new religion of life is eternally looking forward. We have often spoken to you of the living dead. There are millions who are thus dead; who eat, sleep and move along day by day—physically alive, but spiritually undeveloped, and hence dead. There is but one life, and that is spiritual, the cravings of which we cannot comprehend until we realize the spiritual within us. We can understand the necessities of our bodies through the senses of cold and hunger, but we cannot understand the necessity for spiritual cultivation through the sufferings of the body. There are thousands spiritually hungry; their lives broken off for the want of spiritual food, and yet we go on caring for our physical requirements without regard to our spiritual development, and yet we must live spiritual to be happy. The moment we begin the cultivation of our spiritual natures and endowments we begin to acquire a taste, a desire for the present and best in life.

The church has ever been at variance with science, which is all wrong, as they should be in direct harmony. How utterly absurd it is for a theologian to assert that the scientist is in error, while the entire burden of evidence is against their every assertion. Why cannot we see that such assertions kill the influence of the churches among the people. As intelligence begins to assert itself and the people begin to think, which so few do now, all such assertions fail of their own volition. We must work for a rainy day, and yet the more spiritually cultivated we become the less physical food we require. All great artists and writers became so absorbed in their work at times as to lose all thought of the physical wants, while the purely material man requires a large amount of food to sustain the body. It has been said that cleanliness is next to godliness; this cleanliness should apply to the inner as well as the outer man. The purer we keep our minds the happier we become. If we would keep our bodies clean and our minds pure, four-fifths of our bodily ills would vanish into thin air. We should never take our food when angry or excited, but always when at peace with ourselves and the world. We should leave our business cares outside the doors of our homes, bringing to our families and firesides only happiness and love, arranging a time where all could join regularly in spiritual culture and refinement.

Overloading our stomachs with animal food is at war with all spiritual and intellectual development, and the time is fast coming when all will abhor all animal food as we now do cannibalism. No man ever made any great effort intellectually on a full stomach that was a success. Many persons visit a seance immediately after eating heartily, wearing the same garments worn during the day in our promiscuous business life, their minds absorbed by business cares and expect good results, when with such condition it is most remarkable if they get anything. Give us more spirituality, more music, more love in our lives, and we will be physically stronger, happier, and better able to aid in the development of the world.

In the evening lecture Thimmas Paine gave his experience in spirit life. Once more I am permitted to return and speak to you through the lips of mortal, as I have done many times in the past, and hope to do many times in the future. I am moved by the same spirit now that inspired my work in the earth life, when the mind is more capable of understanding, with a hope of benefiting humanity. In spirit we do not await the applause of our fellow men, but act without hope of fame or renown, except it be the satisfaction of having done an act of kindness and love that will benefit humanity.

I remember having heard it said that Jesus gave himself a living sacrifice because he so loved the world. If he realized this grand truth it was no sacrifice. There is something in the martyrdom of a savior on the cross or the burning of Joan of Arc at the stake that

causes them to rise above and beyond all physical pain. There is a strength that has made itself felt all down the ages of our infant nation, by the concentration of many wills who would not yield that has surprised its defenders regardless of numbers in their many privations and sufferings.

Think you those noble souls of the earlier days of the republic: the days that tried men's souls in suffering and hardship, do not contemplate with satisfaction the results of their work. So may you work, giving forth to the world your best and most earnest thoughts for humanity, sowing the seed, some of which will grow up somehow and somewhere to bless your fellow-men, and in which result, in time to come, you can look back with the same sense of satisfaction.

There are people even to-day who would feel degraded at the idea of reading the Age of Reason, but the spirit of that work has been adopted by even theologians. The time was when the clergy would have destroyed the last vestige of that book with satisfaction, but the truth is not published in any one book. When you can demonstrate a truth it matters not from what source that truth emanates it has the endorsement of God, and it goes forth to conquer regardless of the fossils of theology. In the spirit world there are many busy hands and minds at work carrying out plans to benefit the world. Your speakers and workers are not giving forth their own thoughts only; they are but the mouthpieces for a higher inspiration, and yet there is much to be done. This life of endless trial, privation and suffering for the masses of the people that a favored few may enjoy all the comfort and luxuries of life, is all a mistake that must be corrected. The time is speedily coming when poverty will be abolished; there will be no charity, but simple justice, and then charity will not be required. The new civilization which stands now at the threshold of your doors is pure and just to each and all alike. In past ages a savior died for men, now each and all are their own saviors, and once we are converted there is no such thing as backsliding.

In former times might made right, which view was endorsed by the Christianity of the ages. Now we have grown to understand that war is a relic of barbarism, and one of the horrible things of the past. In the words of Paul "let us reason together," and when we do there will be no more fighting.

When I think of the past and the numerous times I have been consigned to everlasting punishment and contrast that with the many times that I have been enabled to do good to those who spoke ill of me, it is most truly a source of satisfaction. The worst bell in all the world is the one built and presided over by theology.

Mr. La Fumee opened the meeting of the conference on Saturday evening, speaking of the Indian Messiah, and also referring to the second coming of Christ as the subject of controversy by the Baptist Convention now in session in this city. The opening speaker was followed by Dr. Newbrough and several mediums and speakers, Prof. Van Horn, closing by an appeal to the audience for a fund for a protection and defense of mediums and the cause generally.

At the Independent Club on Friday evening the President, J. W. Fletcher, gave a very interesting account of his first arrival and experience as a medium in London, when but a very young man, which was enjoyed by his audience very much, after which the Committee of Arrangements reported having made arrangements for an entertainment for the benefit of the club at Conservatory Hall, Bedford and Fulton avenues, on December 11, '90.

Resolutions of Thanks

To Edgar W. Emerson by the Union Society of Spiritualists, of Cincinnati, O.

Whereas, It has been our pleasure to have with us for the past two months Mr. Edgar W. Emerson; and the said gentleman having faithfully and conscientiously fulfilled his obligation with us, we feel it our duty to give a higher expression of our gratitude than that which is of the mere worldly or financial, and therefore do so in the following resolutions:

Resolved, That we extend to Mr. Emerson our heartfelt thanks for the many kindnesses he has favored us with outside of his regular obligation as a medium and lecturer; and also for the pleasing manner in which he extended the latter, permitting us to feel that we were entertaining a friend rather than a stranger, thus relieving us of much unnecessary ceremony and conventionality; and further be it Resolved, That we shall welcome Mr. Emerson as a brother, and recommend him to our sister societies as one worthy of the name of Spiritualist; for we find in him the elements that constitute a truthful man—his accurate spirit tests also proving this—and one who never fails to impress that he is a true gentleman; and lastly be it Resolved, That we also send a word of gratitude and cheer to our genial spirit worker, "Sunbeam," who has lightened the burdens of so many hearts; given innumerable consoling messages; told of the loved ones in the beyond and how they are progressing, which to many is very gratifying; and who has by her ready wit made us happy at times.

Respectfully submitted,

THE COMMITTEE.

A. F. MEACHES, Sec'y Committee.

Passed to Spirit Life

On November 4, 1890, Mrs. Susan Chapman, of Hamilton, Mo. Mrs. Chapman was born in England, February 2, 1804.

The writer of this notice was intimately acquainted with Mrs. Chapman, and knows that she was one of the purest of women. She will be greatly missed by her grandchildren, to whom she had been all that the name of mother implies for years.

The writer of this notice supposed in his boyhood that in order to become a hero or heroine one must face the dangers of the battlefield. His acquaintance, however, with Grandma Chapman's life of toil and devotion to life's duties has taught him that heroines are frequently found in the humbler walks of life.

Mrs. Chapman was a Spiritualist, and was ready for the change.

May she realize in the future a just recompense for the privations and toil that she underwent in this life.

P. VERNITTE.

To Our Subscribers.

Send to F. P. Shumway, Jr., Boston, Mass., for a free sample copy of the Cottage Hearth, a beautifully illustrated magazine, and so realize what an extraordinary offer we are making when we offer to send both the Cottage Hearth and THE BETTER WAY for a full year for only \$2.50, when the price of the Cottage Hearth alone is \$3.50 a year.

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Send four 2-cent stamps, lock of hair, name, age and sex. Will diagnose your case free. Address DR. J. S. LOUCKS, Shirley, Mass.

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DONALD KENNEDY
Of Roxbury, Mass., says
I have kept a Scrap Book for a good many years of letters received from patients; some are long, too long for publication, some are short, short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or over-stained man. Here is one of them. I call it a good letter:

TRENTON, TENN., Sept. 28, 1886.
"To Kennedy of the Medical Discovery, Roxbury, Mass.—I am so proud of my recovery as to express my feelings of thanks to you. The Rheumatism has made me four-legged for six years. At last I have trampled off two of them to Bell—gruggrist—for four bottles Kennedy's Discovery. I am yours, gratefully and unsolicited, J. B. IVY.

DR. E. H. MATHEWS.
The well-known Magnetic and Botanic Psychical Medium and Psychometrist is located at No. 1 Chester Square, Boston, Mass., where he may be consulted upon any matter. Diagnoses from lock of hair. Terms one dollar and two cent stamp. Will answer calls from societies for lectures and readings. L. N. Chamberlin, Business Manager.

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Consult with PROF. A. B. SEVERANCE in all matters pertaining to practical life and your spirit friends. Send lock of hair or handwriting and \$1.00. Will answer three questions free of charge. Send for Circulars. Address 195 Fourth street, Milwaukee, Wis.

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WILL DIAGNOSE DISEASE
By lock of hair, giving age and sex. He will send medicine of herbs and roots, with full directions how to be used, warranted the best that can be had. Sent, post paid, by mail for two dollars. All letters promptly answered. DR. G. W. FROST, Russell, Mass., Box 40.

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Prepared Under the Control of an ANCIENT BAND.

ELIXIR OF LIFE TONIC AND N

Ladies' Department.

Written for The Better Way.

Questionings.

EMMA TRAIN.

Will it all come right in the bye and bye.
As the world rolls on and the swift hours fly?
Will the wrongs o'er which we have wept hot
tears,
Turn to good alone in the coming years?
Will the selfishness, with unholy greed,
That has dared to thrive on another's need,
Turn to love's pure ray and the light divine,
That can only glow on a righteous shrine?
Will the cruelty that has turned away
When misfortune came with its blighting
way,
Turn to tenderness in the time to be,
When the world shall learn of humanity?
Will the love of gold, with its mocking feet,
That has left e'en childhood to roam the street,
Turn to kindness deep in the human breast,
Till the love of right is an honored guest?
Will the robber, bold with uncounted spoil
He has gleaned for years from the worker's toil,
Learn the better way and the truer needs,
And be ready to follow where justice leads?
Will it all come right in the bye and bye?
Tell me, angels bright, from the love-lit sky,
For my soul is sad with the weight of wrong,
Coming e'er to me with its wailing song.
For it sobs and moans like the ocean's roll,
And its waves beat high on my weary soul,
Will the wrongs o'er which we have wept hot
tears,
Turn to righteousness with the coming years?

Written for The Better Way.

HEALTH AND HOME.

NOTE—Queries on different subjects, medical or otherwise, answered in this column free. Such medical advice and private counsel as calls for personal letter, a fee of one dollar will be charged. Correspondence solicited. Address: Mrs. J. Clegg Wright, M. D., P. O. Box 413, Cincinnati, Ohio.

To the Readers and Patrons of THE BETTER WAY, Greeting—The many and various inquiries from parties whose friendship I have made in many States, has lead me to feel that a column of inquiry would be of a lasting benefit to the patrons of a paper of this kind, and to those friends, and to others who may wish for such advice as it is in my power to give, I extend this opportunity to obtain such counsel in a way that it may be of benefit to others as well as to themselves.

BEDROOMS.

Probably few people realize the rare comfort that one can take in a properly furnished, properly ventilated bedroom. Many persons rise in the morning with tired frames and aching heads that have no one but themselves to blame for it. To the ordinary housekeeper a few suggestions may not be taken amiss.

In the first place, do not jump to the conclusion that the smallest room in the house is big enough to sleep in. Bedrooms should be large and airy, although it is not necessary that they should be elaborately furnished to be comfortable.

No doubt, the best floor covering for a bedroom is the plain or checkered straw matting, so easily obtained. This can be embellished by as beautiful a rug as the owner can supply, to cover the center of the room or to lie by the side of the bed. Other small ones at the door, in front of the washstand and dressing case. One, ample and bright colored, before the open fireplace, which is always better than a stove for a bedroom. These can be taken out of the room and shaken once a week or oftener, and the matting wiped with a wet mop, thus freeing the room from those fine dust particles that are always floating about where a carpet is made to remain through an entire season on the floor.

A wire spring, on which the mattress is placed, is a great improvement over the old-fashioned box mattress. A horse-hair mattress over the springs is best, and this supplied with a feather-bed in winter, and a thin cotton mattress in summer, that can be removed and aired once a week, like the rugs, makes the bed a healthy and soft receptacle for weary limbs.

The curtains of a bedroom should be light and pleasing. The paper some pleasant, uniform tint. Never choose a paper for such a room of a decided pattern. One patient, I remember, of a nervous temperament, during an illness was almost driven wild by continually counting the rosebuds in the wall paper, while another fancied himself pursued by an owl and tumbling from the turreted castles that figured in profusion in the Japanese wall paper.

Always select all drapery and hangings with an eye to the fact of their washing well; such things as table covers, tidies, etc., should be changed as often as the sheets of the bed; in fact, let cleanliness reign supreme.

To ventilate a room properly, the matter depends much upon its construction, but even a small room with one window can be easily freed from bad air by letting the window down about ten inches at the top and the same distance up at the bottom. This makes an outlet for warm and an inlet for cold air. As soon as the air is freed from impurity, close the window at the bottom and shove the top sash up, leaving about three inches to still further free the air. This should always be done before retiring, especially where a fire has been kept and the room occupied during the day.

Don't get the idea into your heads that the proper way to wash on a cold winter's morning is to souse the tingling fingers and nose in water in which the ice is floating. Many a person could

date back an ugly eczema to that practice in childhood. The less ice water is used, either inside or out, the better. We might, in that respect, copy the example of cattle, who will not drink the water coming cold from a well, but will wait until the action of the summer air has changed its temperature. So, in washing the face and hands luke warm, not cold, water, ought always to be used, summer and winter; so that one of the necessary things in a bedroom should be a pitcher of warm water, which can be placed by the door each morning.

If there is no servant to so leave it, let the mistress herself go down to the kitchen and procure it; she will be well paid for the trouble by seeing her children's faces fair and rosy, and her own free from wrinkles. And now, on the winter mornings, don't be afraid of dusting the face and hands with a little Rice powder after washing them. Nobody likes chapped cheeks and hands; why not prevent them? With rice powder in the morning, and a little vaseline rubbed on at night, you will find them missing. A stitch in time saves nine.

And now a few hints for the toilet.

A COOLING LOTION FOR THE FACE.

Tincture Benzoin, drachm 1.
Filtered water, pint 1.
Bottle for use, and apply to the face with a small sponge, allowing it to dry upon it. A velvety softness will result from continued use.

TETTER LOTION.

Litharge of gold, drachms 2;
Cider vinegar, pint 1/2.
Bottle and shake before using. Great benefit will follow the application of this lotion twice a day to the face and hands, or wherever the tetters appear.

LOTION FOR FRECKLES.

Rose water, ounces 6;
Glycerine, ounce 1/2;
Bitter almond water, drachms 2 1/2;
Tincture Benzoin, drachms 2 1/2;
Borax, 1/2.

Mix the borax with the glycerine. Add the rose and bitter almond water. Then add the tincture Benzoin. Apply to the face and hands night and morning.

ANSWERS TO CORRESPONDENTS.

Mrs. J. F., Kansas City, Mo.:

The excessive perspiration is probably caused by a debilitated condition of the system, and a course of tonic treatment should be resorted to. For the offensive perspiration of the feet, a felt insole should be worn, which has been soaked in a solution of five grains of Permanganate of Potassium to one-half pint of water, and allowed to dry. This should be frequently changed. A solution of the following, applied with a swab, would also be found of benefit:

Perchloride of iron, drachms 3;
Glycerine, drachm 1.

Any perfume may be added if desired.

Mrs. A. E. T., Brandon, Vt.:

Let me hear further in regard to your son. The following formula may be of great benefit in his case or in any other of nasal catarrh:

Pulverized iodoform, grains 2;
Powdered acacia, grains 2;
Hydrochlorate of cocaine, grains 15.
Use as a snuff.

ON HEALING.

To the Editor of The Better Way.

I would respectfully solicit space in your columns for the following remarkable case of healing, which has occurred in our midst, within the past few weeks, and not in some distant land and former age, to tax our credulity or trouble us with grave doubts.

Near our village has resided for many years Mrs. Mary Skinner, widow of John Skinner for some ten or twelve years.

For several years she has been in poor health, but the 7th of February, 1887, she took her bed, and since that time she has been strangely handled and a great sufferer. For nearly two years subjected to intense chest spasms, forcing profuse bleeding from the lungs. These spasms eventuated in permanent clenching of the hands and fixing them upon the chest. It required considerable force to open the fingers sufficiently to bathe the hands for cleanliness. Her mental condition has been as much a mystery as her physical. Her daughter, with whom she resided, frequently remarked that she did not act like her mother. All these weary years the poor woman has lain in bed, moaning with pain, or silent and heedless of all around her, to be cared for by her daughters and friends like a helpless infant.

The evening of October 9th, the family retired, leaving her as usual, and on awakening in the early morn, found her with her hands released, and she clothed in her right mind, cheerful, talkative and happy, as of old. Glad surprise. Mark! Mrs. Skinner had always been an unbeliever in Spiritualism, but this is the story she tells:

"I prayed, if there was power in heaven to do it, my hands might be straightened, and then my room was lighted up with a beautiful light, and my angel mother, who had been dead for thirty-seven years, came to my bed, and my sister, who had also been dead for nineteen years, was with her. My mother said she had heard my prayer, and there was power to loosen my hands, and she was going to do it. Then she took one hand, and my sister the other, and rubbed them; then told me to open them, and, with much astonishment, I

tried, and they came right open. My mother told me how long she had been dead, and what day she was buried. I asked her if she would come again, and she said she would, often. Then the light went out, and they were gone, but I am well."

The poor woman desired to get up, affirming she could, for she was well, and when at last the astonished relatives consented, she flung back the bed clothing, and sprang out with alacrity, dressed herself, and went to work wiping dishes, knitting, mending, ironing, etc., and has been visiting at her daughter's down in the town. She says she has been a long time away at her childhood's home in the state of New York, and has just got back.

Our local paper printed the account of her cure with the remark "that it gave it for what it was worth." Some of her relatives say they "do not wish to hear anything about it," others (and all are church people) say "it is a direct answer to prayer," but, Mr. Editor, what interests you and me is this, "the angel mother," supposed to be dead, brought the healing message and delivered it by personal contact and manipulation. One thing is certain, a wonderful thing has been accomplished. I should be pleased if you would publish this and send me an extra copy. Yours respectfully,

M. J. KUTZ.

Written for The Better Way.

HOMIE THOUGHTS.

BY MRS. L. A. COFFIN.

There are persons who cannot communicate to others, as there are also some who not only do so, but cannot do otherwise. And it is hard to say which is the better man of the two. We do especially respect him who wears his heart upon his place, or whose bosom is a window so that all can see the work that is going on within it, who cannot keep any affair of his own private, who rushes out in love and friendship to every chance acquaintance; but then, again, there is but little love given to him who is always silent as to his own belongings, whose mind is like his coat, always buttoned up. Respect such a one may gain, but hardly love. It is natural to us to like to know the affairs of our friends, and natural, also, I think, to desire to talk of our own to those whom we trust. Perhaps, after all, what may be said of the indiscreet talker, it is pleasanter to live with such a one than with the reserved, reticent man, whose conversation among his most intimate friends is on some commonplace subject.

We are not thinking of Spiritualists by any means, for they have this one paramount subject always ready for discussion, and can agree on the fact of spirit return and the power spirits have to communicate with us. But the side issues, which have sprung up like mushrooms; these bring forth from the once silent person their innermost thoughts, at the same time wake up capabilities which have lain dormant for years. I have never met with a mute Spiritualist. Church going people who hear for the first time a spiritual lecture, ask this question: "How is it this woman talks so well; I am told she is without much education?"

Truly, they have listened for the first time to true inspiration from a spiritual source. The process is the same with each and every one who dares to follow out their inclination when once they begin to investigate the subject. If spiritual minded, no back step can be taken; they are lifted out of the old ruts, and their course is onward, merging into a new atmosphere; the secret recess of the soul have been touched with a new power, and the mind becomes receptive and communicative, and the former even tenor of their way is changed—open to new truths. Spiritualism becomes not only an eye opener, but a soul opener.

The wants and aspirations of the human mind can be satisfied by no material acquisitions. It is a commonplace of the time that the wealthy among us are less contented than the poor. The trouble which ceases on one plane goes on to another. The fish swims in the sea, the quadruped walks on the earth, the bird flies in the air; and after the heart and brain of man have sacked the universe and made it tributary, they are no less empty and anxious than before. Still must the conflict, the competition continue, and the more refined the sphere the more disastrous the results. Though we inherit all else from one another, no one inherits wisdom. Life will be as new and untrod to the millennial man as to us, but his powers and resources will be infinitely greater; struggling with such powers and resources against himself, the issues cannot but be terrible. The millennium, if it be the culmination of our present theory of progress, will be an epoch to pray against, not for. May no descendants of ours live to behold it.

It is better to believe that the secret of life is simplicity; that the patriarchs of old were wise, who lived each in his own place, and held not the world and the body but the soul and the human nature to be important; who would rather help one another than be rivals; who studied not to enslave nature, but to use the garment of the Creator as a means of learning his ways and will. There is no limit to that form of progress, and its goal of happiness is not distant, but always at hand.

JULIAN HAWTHORNE.

MEETINGS.

BOSTON.

Dwight Hall, 34 Tremont street, opposite Berkeley. Spiritual meetings at 2:30, with developing circle at 4 p. m. Good speakers and mediums. Music by Prof. Frank. Mrs. Dr. Heath, conductor. Office Hotel Simonds, 207 Shawmut ave. The Echo Spiritual Meetings will be held in America Hall, 754 Washington street, at 10:30, 2:30, 7:30 and Thursday at 2 p. m. The selected text and speaking mediums. Stated, W. A. Hale. Twilight Hall Spiritual Meetings, 7 and 9 Washington street at 10:30 a. m. and 7:30 p. m. E. Cobb, conductor.

Eagle Hall, 616 Washington street. Spiritual meetings at 10:30, 2:30 and 7:30. F. W. Matthews, conductor.

BROOKLYN, N. Y.

Conservatory Hall, Bedford avenue corner of Fulton street. Public meetings are held Sundays at 11 a. m. and 8 p. m. W. J. Rand, Sec. The Independent Club meets every Friday evening at 8 o'clock at Bradbury Hall, 20 Fulton st., where all are welcomed. Daniel Conner, Pres. The Progressive Spiritualists hold their weekly conference at Everett Hall, corner of Hester and Willoughby streets, every Saturday evening at 8 o'clock. All invited; seats free. R. Rogers, Pres. The Conference Meeting is also held every Tuesday evening at 8 o'clock at Bradbury Hall, No. 20 Fulton st. Good speakers and mediums. No admission and no collection. Mrs. Smith, Pres. Spiritual Union, Fraternity Rooms, cor. of Bedford avenue and Third Second street. Meetings Sunday evening at 8 o'clock. Services by good speakers and mediums under the auspices of the Ladies' Aid Society. Mrs. St. Evans, Pres. Meetings are held every Sunday evening at 8 o'clock in the parlors of Mrs. Dr. Blake at 234 Franklin avenue near Hester.

The Woman's spiritual conference meet at 234 Franklin avenue near Hester. All invited. Seats free. Mrs. S. A. McArthur, Pres.

BAITIMORE, MD.

Religio Philosophical Association meets every Sunday.

CINCINNATI, O.

The Psychic Research Society meets every Sunday afternoon at Douglas Castle Hall, northwest corner Sixth and Walnut, at 4 o'clock. Admission free. Good speakers. All invited.

The Society of Union Spiritualists meets at O. A. R. Hall, 113 W. Sixth street, every Sunday morning at 10:30, and in the evening at 7:30. Good speakers and music. Morning services by developing circle.

The Spiritual Progressive Society meets at Englebert Hall, 17 Marshall avenue, Camp Washington, on the first and third Sunday of every month. American Health College, Free college. Full instruction. Prof. R. Campbell having established his superior Vitapathic system and erected his college now furnishes college instruction free of charge to students. Also gives courses for the sick free at the American Health College, Fairmount, Cincinnati, Ohio. Also Sunday free religious meetings for everybody.

CHICAGO, ILL.

Martine's Hall, 132 South Adams street, Mrs. Cora J. V. Richmond will lecture at 10:30 a. m. and 7:30 p. m. every Sunday. Dr. Bushnell, Pres. Mediums Society, Douglas Hall, Thirty-fifth st., near Indiana avenue. Lecture at 8 p. m. every Sunday. Edwin Jones, Pres.

People's Society, Bricklayers' Hall, 13 South Peoria street, at 2:30 p. m. every Sunday. G. L. S. Jenifer, President.

Fifth Avenue Hall, 116 Fifth avenue. Meeting at 8:30 p. m. every Sunday. Mrs. R. H. Coffin, Pres. Spiritualists service every Sunday evening at 8 o'clock at Bricklayers' Hall, 13 South Peoria st.

Mrs. A. DeWolf, Pres. Devel. circle in the afternoon and tests and psychometry in the evening.

Progressive Spiritualists, Bricklayers' Hall, 13 South Peoria street on Sunday at 8 p. m.

COLUMBUS, O.

The First Spiritual Ladies' Aid Society hold their meeting at Masonic Temple on Third street, Wednesday evening. Mrs. H. Colt, Pres.

CLEVELAND, O.

The Lyceum meet at Memorial Hall; services every Sunday evening. Thomas Love, Secretary.

CAMBRIDGEPORT, MASS.

Cambridgeport Association of Spiritualists meet every Sunday evening at Odd Fellows' Hall, 548 Main st.

DETROIT, MICH.

The People's Progressive Spiritual Society holds services at 31 Monroe Avenue every Sunday.

EDGEMONT, N. Y.

The First Spiritual Society meets every Sunday afternoon. Mrs. E. S. Loring, Secretary.

FITCHBURG, MASS.

The First Society meet every Sunday afternoon and evening. Mrs. E. S. Loring, Secretary.

FT. WORTH, TEXAS.

The First Spiritual Society has been organized. The Ladies' Society meets every Wednesday afternoon. W. H. Rollins, 9th East Fifteenth st.

GRAND RAPIDS, MICH.

The Progressive Spiritual Society meet every Sunday at 10 a. m. and 7:30 p. m. at Greenwood Hall, 64 Canal street. Mrs. E. P. Jussey, Pres.

INDIANAPOLIS, IND.

The Indianapolis Association of Spiritualists meets every Sunday morning at 10:30 and in the evening at 7:30, at Mansion Hall, cor. Washington and Alabama streets. Thursday evening at 7:30. W. A. Cotton, Pres.

The Mediums' Home Society meets at Euclid's Hall, North Meridian street near the Circle. Sunday meeting at 10 a. m. and in the evening at 7:30. Tuesday evening at 8:00 o'clock. D. A. Ralston.

MINNEAPOLIS, MINN.

The First Spiritual Society holds services every Sunday morning and evening at Old Fellows hall, 12 and 14 Washington Ave., North, at 10:30 a. m. and 7:30 p. m. S. A. Applewat, Pres.

Spiritual services at 2422nd avenue, south; morning conference; lyceum at 12 m.; evening lecture at 8 p. m. Mrs. D. B. Butler, Pres.

Minnesota Association of Spiritualists meets every Sunday at 624 Hennipin avenue. Children's Progressive Lyceum at 9 a. m.; first meeting at 10 a. m. and lecture at 8 p. m. No admission to any of the meetings. Miss A. A. Judson, Pres., 111 1st Ave. S.

NEW YORK, N. Y.

The Progressive Spiritualists hold services every Sunday at 3 and 8 p. m. at Arcadium hall, 37 West Twenty-fifth street, northeast corner 4th avenue. G. W. Van Horn, Conductor.

The People's Spiritual Meeting every Sunday evening. Mrs. Arnold, Pres. 30 West 10th street. Mediums' meeting Tuesday 8 p. m. The New York Psychical Society meets every Wednesday evening at 8:30 p. m. in the 4th avenue. Speakers and mediums always present. The public invited. J. H. Sulphur, president, 31 Broadway.

The First Society of Spiritualists convenes every Sunday at 10:30 a. m. and 7:30 p. m. at Adelphi Hall, corner Fifth street and Broadway. Good speakers and good music morning and evening. Fact meeting in the afternoon.

NEW BEDFORD, MASS.

The First Society of Spiritualists meet every Sunday afternoon and evening.

NEW ORLEANS, LA.

The New Orleans Association of Spiritualists meet at the hall of the Army of Northern Virginia, 50 Camp street, at 2 p. m. W. Allen, President.

PHILADELPHIA, PA.

The First Association of Spiritualists meet every Sunday at 10:30 in the morning and 7:30 in the evening at the corner of Eighth and Third gardens.

Keynote Spiritual Conference meets every Sunday afternoon at 2:30 at the northeast corner Ninth and Spring gardens at 8 p. m. S. A. Applewat, Pres.

The Second Association of Spiritualists meet at their church on Thompson street below Front. Wednesday evening at 8:30 p. m. Wm. Abbott, Secretary.

Fourth Association of Spiritualists meets every Sunday evening at 7:30 at the Lyceum Hall, Third and Girard ave. Mrs. M. Brown, Pres.

PITTSBURGH, PA.

The First Spiritual Church of Pittsburgh has lectures every Sunday morning at 10:30 and in the evening at 7:30. Children's Lyceum at 2 p. m. at their hall, 614 Sixth street. J. H. Lohmeyer, Sec.

PROVIDENCE, R. I.

The Progressive Association meet every Sunday at Winder's Hall, at 2:30 and 7:30 p. m.; lyceum at 1 p. m.

PORTLAND, ME.

The First Society meets every Sunday at Williams' Hall at 2:30 and 7:30 p. m.

ROCHESTER, N. Y.

The Spiritualists of Rochester meet every Sunday at 7:30 p. m. in Old Fellows hall, 212 North Clinton street. H. D. King, Pres.

SARASOTA, N. Y.

The First Society meets every Sunday morning and evening in the Court of Appeals' Room, Town Hall.

TROY, N. Y.

The First Society of Progressive Spiritualists holds services every Sunday evening at 8 p. m. in the Sherman Building, corner Broadway and Third streets. Ladies' Society and supper every Thursday. Progressive Spiritual Association No. 2, meeting at star Hall, corner of Fourth and Fulton streets every Sunday. Entrance on Fulton street.

WICHITA, KANS.

The Association meet Sunday evening at 7:30.

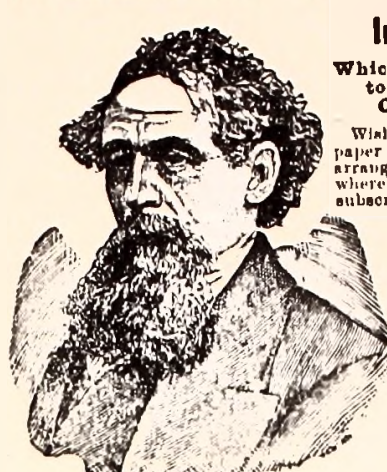
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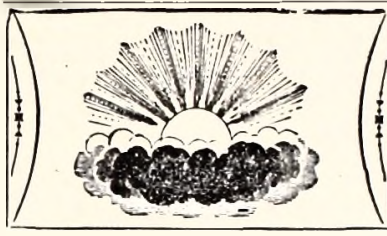
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CHAPTER XVIII.

(Continued.)

On the morning of the fourth day after the holy anointing just as the doctor approached his bed, Julian rolled up his eyes and in a more distinct, stronger voice than he had spoken for several days cried out "What's that? Why father—no—no! I'm not ready I tell you—go away!"

These were his last words from mortal life—a few convulsive gasps and Julian Grant had left the mortal form forever. His mother came in at the last moment Julian's father and mother were the only relatives that he had ever known. If his mother had any kindred in the old country she never mentioned them. It is probable that she had been an adventuress from girlhood and that she left France for reasons she did not care to reveal. With that name and for what cause she left France we care not to inquire.

During the past three days previous to Julian's death, Mrs. La Rue had taken pains to publish, with apparent great joy, the return of her stepson. The story of his abduction was garbled so as to throw all the blame upon Jennie La Sœur. The story was a very romantic one, but not all true. But Mrs. La Rue thought that she was telling the truth when she said that Jennie had gone off, no one knew where. But Mrs. La Rue was all the while living quietly near the city of Troy, and often visited her friend in New York.

The funeral of Julian Grant was a grand affair, conducted after the ritual of the Romish Church. His half-brother was fully acknowledged and took his place among the mourners, and even rode to the church and to the tomb with his stepmother. Many costly masses were mumbled for the repose of his soul. To all this the half-brother and her made no objections. The ex-Dr. Harvey received very many congratulations, and much flattering attention from aristocratic parties who had not known him in his poverty. But the doctor estimated it at just what it was worth—"vanity of vanities and vexation of spirit."

It became necessary that he lay aside the name of Harvey and take his legal name, William Phillips Grant. The prefix doctor did not very closely adhere to his new name and Marian did not like the name of Grant. The estate was settled without difficulty or unnecessary delay.

Mrs. La Rue was quite satisfied to surrender all of Julian's property to the new heir. She had the avails of his rightful possessions all these years. She brought a claim of ten thousands dollars against the estate as a personal debt, which was probably fraudulent; but it was allowed and would have been had it been ten times larger, without question.

During the last few weeks of Julian's life, and during the busy time of settling the estate and making the almost endless transfers and records, the doctor's visits to Prospect Villa were not very frequent or very long, and besides Marian was much of the time away from home finishing up her public work.

We are rather loathe to drop the name of Dr. H. F. Harvey and substitute that of Wm. P. Grant. Dr. Phillips was very proud that the middle name was given him out of respect for himself. After a while the friend became accustomed to the change and did not mind it much. The transfers were at last made, and Marian had finished up her lectures and declined to make any more appointments for the present. Then William had more leisure to visit the home of his betrothed sister.

When Louis La Rue first learned the truth of the whole matter he was overjoyed. He never knew while he lived the guilty purpose of his ex-wife. But he was jubilant when he met again the poor doctor as the owner of millions. He said to him and to others with great animation, "I always liked you, doctor, blood tells; say what they will in America, I say, blood tells! I always thought somehow or other there was 'blue blood' in your veins—Grant, your father, belonged to a noble family in England. Your mother was a Steward, and descended from a Norman prince. She had royal blood—good blood on both sides. That will do; I am proud of you Mr. William P. Grant!"

Then he added in a kind of meditative manner, half to himself: "Julian's mother—a curse on the woman—was of Plebeian blood, and that's what put the devil into her son. But the fellow was smart as a chip in business matters; he took that from his father. Yes, blood tells!"

Mr. William P. Grant not only found himself owning a new name, but in possession of more wealth than he had ever dreamed of possessing—more than double the amount he had supposed Julian to own. The thought was oppressive and the responsibility too heavy to assume. Of course, his medical practice had to be laid aside. From that time Mr. Seth B. Sharp, Louis La Rue's chief attorney, put aside all other business and devoted all his time and energies to the business of these two men, William P. Grant and Louis La Rue.

Six or eight months after the death of

her son, Mrs. La Rue found a longer residence in New York intolerable. She advertised all her real estate for sale. The business was conducted by her alert attorney, Pendleton, and was sold to good advantage and brought thousands more than she had expected. Mrs. La Rue was approaching sixty years of age. But she had gained in health and strength since the death of her son and the transfer of his estate to his half-brother. She was strong and vigorous still, but her friends—open friends—were few and of a kind not to be proud of. William P. Grant ignored her altogether, only as a mere speaking acquaintance.

After converting everything into money she took her departure to her native land. A few weeks later Mr. Pendleton, her favorite lawyer who had lately buried his wife, followed her to the same country. The last notice we have of these interesting emigrants, they were together in Paris keeping a fashionable hotel and boarding house—quarrelling badly, but rapidly accumulating money. The reader will not be sorry to leave this bad woman right here—the end may not be so pleasant to relate. "The way of transgressors is hard."

(To be Continued.)

TID BITS.

Some very intelligent writers make themselves obnoxious by believing that others do not know as much as they do—a form of conceit that sacrifices a reputation gained at much expense and experience. In that state they often write things which are very insipid, and which they could not have written in their more vigorous days of authorship. Hoary locks disheveled by presumptuousness is analogous to boyish foolishness.

People who are so fond of exposing someone should begin with self—exposing the short-comings of their own nature to the light of their own individual intelligence. When we realize this fully we have no further desire to expose others.

To be an honest Christian with the hell doctrine thrown in a man must be a fool; for one educated according to the modern sense of education cannot consistently believe any such theory in the face of scientific facts. A knave may preach it or profess to believe it for certain ends, but he is a fool besides if he thinks he can make the average civilized man believe it. It may be good doctrine for the uneducated Africa or Heathen; serving as an object lesson to frighten them into the church ranks, but outside of that it is bosh. Drop it—Ex.

In a recent lecture, an inspirational medium says: "If Spiritualism is going to be the great religion of the future, it has got to keep growing. The Spiritualism of forty years ago is no more the Spiritualism of to-day than the orthodoxy of forty years ago is the same as that of the present."

Correct. The Spiritualism of a year ago is not that of to-day, and the man who is the same in opinion to-day as he was a year ago, is on a fair road to become fossilized. We must continue to grow constantly. Progress never ceases, and the latter depends on our mode of thinking. Hugging old opinions is like looking backwards on a journey and losing time doing so, instead of looking forward and into the future.

Even if we can't purify Spiritualism, we must try and make that which we have appear as reasonable as possible in the eyes of investigators. The days of sentimental foolishness are past and mediums of this class should be taught to understand this.

Is Pinkerton Law Higher than State Law?

A singular and significant occurrence took place a week or ten days ago in one of the Brooklyn court rooms. A Pinkerton detective brought a prisoner before a judge for the purpose of having him sentenced to prison. The judge inquired into the case and decided that the man was guilty of no offense and ordered him to be set at liberty, whereupon the Pinkerton detective clapped handcuffs on his prisoner and started to lead him out of the court room, still in custody. The judge ordered the detective to take the handcuffs off the man. The detective replied that he had no key to unlock them. At this juncture, the prisoner attempted to release himself and, as a consequence, he and the detective were involved in a personal combat. The court officers stood quietly by observing all that took place, but made no attempt to interfere with the operations of the detective, who, in flagrant contempt of court, finally succeeded in marching his prisoner off. The judge appears to have been strangely hypnotized by the occurrence, and so far as I have been able to learn, has done nothing to vindicate the dignity of the court. The moral of the story is that the Pinkerton detective is a higher authority and more powerful official of the State than a court of justice. —Twentieth Century.

The man who demands that spirits come to him without a medium and manifest themselves, is just as unreasonable as he who demands a telegram to be sent to Europe minus the wire—the medium of communication. And in most cases, were a spirit to manifest under his conditions, he would be too frightened to realize it.

HOW THEY TESTIFY.

Victor Hugo says: I feel in myself the future life. I am like a forest that has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is over my head; the earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers; why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. I breathe, too, at this hour the fragrance of the lilies, the violets and the roses as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me. It is marvelous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work;" but I can not say, "I have finished my life." The day's work will begin the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open in the dawn. I improve every hour because I love the world as my fatherland. My work is only a beginning, is hardly above its foundation. I would be glad to see it mounting and mounting and mounting forever. The thirst for the infinite proves infinity.

Suit for the Removal of a Body.

Archbishop W. H. Elder, of Cincinnati, has begun suit for the removal of Jennie Henry's body from the Catholic cemetery at Frenchtown, Darke county, O., interred Nov. 5. The deceased was not a communicant of the church, hence the action. The petition asks the court to order the sheriff to remove the body in case her husband or relatives do not.

This reminds us of the following little anecdote which might serve as a lesson to follow instead of resorting to law:

A RUSSIAN SUPERSTITION.

At a little German hamlet, where dwelt but one class of people, and these strong in the faith of orthodox Lutheranism, a stranger called one night, took sick and died. The pastor of the place had him buried on Lutheran ground. A few weeks after the former's death it was learned that the stranger had been a Jew. The hamlet was so distracted by the news that, in a body, they marched to their pastor's home to inform him of it and demanded that the body be disinterred and be placed elsewhere. Being too liberal to partake of his flock's superstition, and desiring to avoid unnecessary expense, etc., he bethought himself how to get out of it. His wit came to his aid, and then turning to the crowd, with a cunning wink, he said: "Let him lie. When Gabriel blows his horn we simply won't wake him—that's all!" This pleased them so much that they went away satisfied, all delighting how they would trick the Jew on resurrection day.

Boston, Mass.

We attended the Berkley Hall meeting on the 23d ult., and report the substance of Mrs. Lillie's morning discourse for THE BETTER WAY. This fine hall was well filled by an intelligent and appreciative audience. The services were opened with singing by a quartette of male voices, which was finely rendered. After an invocation Mrs. Lillie took her discourse subjects given by the audience, as follows: "Is it possible for man to sin, or is not so-called sin necessary for the development of the soul?" "When prayers are addressed to our Father do they do any good, except to those who pray or hear them?" "Does the human soul possess progressive tendencies of its own?"

She said: "I always feel that this word God is incomprehensible, and every hearer has his own ideas of what the human soul is. When you ask of the attributes of the human soul we tell you they are boundless. Some of them we do know by human experience, and human experience becomes history; that we are wonderful, even to the degree of sublimity every one who stops to think realizes. There is in man such wonderful attributes that we are inclined to believe he is endowed by the God-power and God-principle expressed through him. It is impossible to conceive of any human soul being placed in a condition to be independent; we are not independent; experiments prove that we are dependent upon one another; so much upon others around us that our powers would seem to lie dormant unless touched by the quickening touch of one another. Place a child for months and years alone in a room, and the brightest child would become almost an idiot. Men have been cast away from all human kind by accident at sea upon an island where no intelligence could reach them, and the result was the same. It is found that mental friction and aid is needed. Our intellect, of which we boast, and which contains such infinite powers, is dependent upon life manifest everywhere. In looking upon all nature we find that worlds and systems depend upon one another, and we know that perfection depends upon the harmony that operates one upon the other. Can we conceive what one planet would be without the others, or what the universe would be with one planet taken out? What would a mass of machinery be with one little piece left out; it would have to rest until that piece had been supplied? God, the infinite maker created this earth, and then in order to supply light he created the sun to give it light, and you know to-day that the earth is but one of a system of planets that he created, and we find ourselves, according to science, looking back, and there we find evolving forms marching by evolution from their crudeness to the present day, and each planet belongs to its place and fills its niche, and is each important for its perfect work. We stand reverent in the presence of this truth, and we realize that what we thought we knew we had but a glimpse of, and we feel a modesty when we realize what there is to learn. You and I are, that much we know, and we have many obstacles in the way of our

progress. We feel sometimes that we make but little advancement until we look way back and find stepping stones from childhood to youth, to manhood and old age. Sometimes we find so much to battle with we feel scarcely able to keep up the conflict. We are what one grain of sand is to the seashore. It is a part of the whole but of the name substance and quality as the whole. Does prayer reach a prayer hearing and answering intelligence? If it does not reach where you intended it you have prayed unwisely. Prayer will be felt according to the impressibility of the object towards which it is directed. The person would be very unwise to pray without knowing whom he was addressing. We address higher intelligences. We do not mean the personality you call God. If your child looks into your face and asks for anything, it is prayer. If a person appeals to you for aid, it is prayer, and it is wisely directed if they have measured the mind they approach. I should ask minds arisen who still linger about our earth, who can hear and answer prayer; should these intelligences feel that they need all they reach out to higher minds, and still higher. We have learned that a personal god and devil do not exist. Ask and ye shall receive. If a child puts a basket on its arm and goes down street for bread without asking for it you would not know it wanted bread, but if it said "I want food" then you would fill its basket. Prayers that are meaningless go unanswered. If prayers are made just for form or ceremony, or to be heard of men, they will go just where they are intended. If they reach the hearer that is enough. If a man prays to God for the poor and looks up his coffers I don't believe his prayers will be answered. If a man prays for the sick and does not visit them his prayers are worthless. We do not believe in forms and ceremonies. Showers benefit where they fall. An old lady wants to gather some of it; she takes her dish to where it falls most copiously to the fountain head. If we desire the spiritual we will go to the fountain source and get our benefit. If we desire to get a great good we will put ourselves in a condition to receive special benefits. If we sit down and wait we shall get only the unit that comes to every one. It seems there has been more pressed into the latter portion of this century than in ten preceding centuries. We ask why all the roses bloom in June. It is because all the possibilities of the other months have been crowding into the month of June, and this part of the century is the June of Spiritualism. Although this June of Spiritualism is at hand there are thorns and thistles among them; and although we boast of Spiritualism to-day we have the saloons and state prisons. Is there a stranger here to-day who has not heard Spiritualism condemned. I want to say to you this is the blossoming of the ages of the past. It has come one more June blossom. The Nazarene had with him a like blossoming of the spirit, and these have been marked out as salvation periods of human history. Whether it comes through a Jesus, or a Paul, or whether it came through the little girl at Hydeville, it is one and the same. Leah Fox-Underhill has passed on to old age, opened the gate-way of life called death. She has gone to meet the souls emancipated. Aye, friends, we walk not alone; the unseen hosts are watching the events that are transpiring among men. If you are what is termed a godless Spiritualist you are so by your rebel against old ideas. The student of nature becomes reverent in the presence of such life as is mysterious everywhere. In no time or age was there so much thought upon spiritual things. You may take Spiritual Science, Christian Science, Theosophy and Spiritualism, which is the whole combined, and you will find it is all a spiritual awakening, which was never felt before. Tradition says God made a perfect man, and to make him a little more perfect he made a perfect woman, and this perfect woman was tempted to fall by a devil cast out of heaven. How much of that do you believe? Woman has been falling ever since, but who ever heard of a man falling. We believe they are falling upward. We believe in the power of evolution and growth that is grinding out the souls of earth. Either this something which we call sin, is an essential factor, or if there is a god anywhere, he has made a blunder of the whole plan. Old theology says God's plan has been frustrated. I don't believe it. If through sinning came knowledge, then thanks to the devil for growth and progression. Summing it all up we know but little about it, but a power vastly superior to human power reigns in this universe.

No portion of the vast whole of any machinery could be taken out of it and still be perfect, and so I say it can only be expressed as infinite law, infinite good, or infinite God. Some will say infinite evil. Yes! Man could not tell why this infinite evil existed. In every soul there is a spark of the infinite God; somebody may have covered it, but it will be brought out in time. We need this friction to bring it out, and we are going to have it. Spiritualism teaches that souls robbed of their rights will have brought out somewhere. When death overtakes an individual that has not had the opportunities, they will be provided for there.

"Destiny" and "Progression" were the subjects given by the audience for improvisation. The subject for the evening's discourse was, "Are we children of the light?"

ANGUSTA FRANCES TRIPP.

Brooklyn, N. Y.

Brooklyn Spiritual Union, Fraternity Rooms, Sunday, Nov. 16th—The Ladies' Aid connected with the above are working faithfully for the grand and noble purpose—a home or temple dedicated to spirituality and truth, wherein lessons can be taught of the philosophy of Spiritualism, as well as presenting facts through our mediums of the immortality of the soul.

These meetings have been the means of developing many fine mediums, who feel the strong spiritual influence, are controlled and give us indubitable facts of spirit presence through the different phases of mediumship. Mrs. Holmes, our speaker, paid a loving tribute to the memory of Leah Fox-Underhill, who was her bosom friend of many years' standing, and therefore could plainly voice her sentiment in regard to the noble work the lady had done, especially in the cause she loved so well. Mrs. Holmes is the most earnest speaker I have had the pleasure to listen to. So positive in the presentation of facts, based upon sound, logical truth that it cannot help but carry conviction to the mind. Truly she is a noble worker in the vineyard, and a strong agitator and upholder of educating humanity to a high moral standard of co-operation.

Philadelphia, Pa.

The desire for legally organized spiritual societies is growing, and they have created stability wherever tried. State association are also more numerous. A national association can only naturally ensue as a result of the minor organizations. The greater is predicated upon the lesser. And settled speakers can come only when speakers and societies so desire. I have many correspondents urging these, and requesting effort. Let each one agitate, and while agitating do a local work. The total results will be commensurate to the units.

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Weekly. Illustrated. Folio; Fifteen Pages Yearly, \$3.00; Four Months, \$1.00. Sample Copies Circulars and Club Terms Free. THE TRUTH SEEKER CO., No. 28 Lafayette Place, New York. Publishers of Free Thought and Reform Works.

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TRUTH SEEKER.

The Enemy of Superstition:

SUMMERLAND,

—THE—

New Spiritualist Colony

—OF THE—

PACIFIC COAST.

BUILDING PROGRESSING RAPIDLY.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. Williams, and is located on the Pacific Ocean, and on the line of the Southern Pacific Railroad, 5 miles east of the beautiful city of Santa Barbara, which is noted for its climate, being more equable and healthful than any other in the world, being exempt from all malarial diseases.

The RECONSTRUCTOR, a weekly Spiritualist newspaper, published at Summerland, in one year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of the town, sample copies of RECONSTRUCTOR, and further information to

H. L. WILLIAMS, Proprietor, Summerland, Santa Barbara County, California.

The Weekly Discourse,

A PAMPHLET

Containing the Spiritual Sermons by the Golden of

From Our Reporter's Note Book.

A SEANCE WITH MRS. FAIRCHILD.

Doubt is a natural sequence of witnessing the mysterious and incomprehensible—and leads to the unearthing of the secrets of nature when rightly applied or in its proper place. But it is often inapplicable to a seance for such subtle phenomena as are witnessed in presence of mediums for the materialization of spirits. Mrs. Fairchild is a medium for this phase, and persons attending her seances often cannot refrain from doubting. Not because there is cause for so doing, but in consequence of the marvelousness of the manifestations. What is seen there is either an effect of a hypnotic illusion or it is something beyond the human mind to unravel or understand. If the former, it is a beautiful illusion from which those who have experienced it care not to be awakened and constitutes one of those modern mysteries which cannot but lead to a desire to live a holier and purer life, and often to a belief in a future existence that cannot be shaken by all the powers that the most positive minds of earth can bring to bear on the one thus hypnotized—if such be the case. But as the persons present at a recent private seance—six in number—are of an order that are not easily hypnotized, and especially not by one of the gentler sex, it is out of the question to suppose such a thing possible. And what would most effectually subside this theory, is, that all present were old experienced Spiritualists, who had witnessed hundreds of materializations and therefore thoroughly conversant with these phenomena. And yet who is not subject to deception? But where should the deception come in? Not through trap-doors, windows, panels, or other doors, for both representatives of THE BETTER WAY asked permission to examine everything—which, however, was very ungallant for confirmed Spiritualists to do, and especially as there were others present who had had numerous sittings with the medium and spoke of the wonderful tests they had received only a day or two before. But reportorial caution, and probably habit, overpowered good manners, and a thorough investigation was made throughout the apartment, a room not more than 15x15, and therefore not a very difficult task to perform.

Two of the doors were guarded by the reporters while the third was almost directly under the box light and therefore always under surveillance of the circle that was partially facing it and could not possibly be opened without it being noticed, and it could always be seen, because the light was never dimmed to utter darkness. Despite all this other forms appeared on the scene beside the medium, who, by the way, does not sit in the cabinet, but paces the floor in a trance condition and announces the spirits as they come from the cabinet—either by name or for whom they are a visitant. Nor do the spirits simply remain at the cabinet aperture, but cross the floor and go directly to their friends, taking them by the hands and whisper words of consolation to them. Those that were thus blessed, recognized the spirits in almost every instant. Those who did not have this pleasure, at all events witnessed things that are too sacred to speak of in common parlance or to tell to the profane world, and in fact could not be told as to give but a faint idea of the marvelous beauty and the extremely spiritual that exists in connection with these manifestations. Such seances, however, were never intended for the grossly materialistic investigator, or those who are unfortunately of a skeptical turn of mind. Skepticism cannot but mar such phenomena. They are of too ethereal a nature—too spiritual, as it were, to combat with mental disturbances of any kind, and which would affect the law of integration to an extent as to produce an apparent timidity on part of the spirits that would give the doubter more reasons for doubting and probably land him where Spiritualists are not. We have much to learn yet concerning materialization and cannot be too careful when entering the holy atmosphere of a seance for this effect, and those who receive a test of spirit existence should be too thankful to mar the seance of another medium by doubt, while those who are not yet thus favored, should exercise patience and await their turn. Love will surely win, and this is what is being showered down upon us from the other shore at all times and on all occasions.

THE ARENA FOR DECEMBER.

The December *Arena* celebrated the opening of its third volume by appearing in a handsome new cover of pearl gray background, printed in deep blue and silver. The effect, while rich and striking, is in good taste and highly artistic. The table of contents will delight all intelligent readers. It is strong, thought provoking and entertaining. Indeed of late each issue of *The Arena* has seemed to surpass its predecessors, and the December number is no exception. The frontispiece is a remarkably fine portrait of Count Tolstoi made from a photograph taken from a life size painting of the Count. It is a striking picture, and will be greatly prized by admirers of the great Russian author. The opening paper is on "The Christian Doctrine of Non-Resistance," and embodies the views of Count

Tolstoi and Rev. Adin Ballou as set forth in an extensive correspondence carried on during this year by these two great modern apostles of the doctrine of non-resistance. It is a paper of great interest, and probably shows the real attitude of Count Tolstoi on this question more clearly and forcibly than anything else he has written. Rev. Minot J. Savage contributes a delightful paper entitled "Then and Now," which will be enjoyed by every reader whether grave or gay, as it contains profound philosophy while it is written in a bright entertaining vein. Prof. N. S. Shaler appears in a strong paper on "The Nature of the Negro." This is one of the most valuable essays on the race problem which has yet appeared, in that it gives us an insight into the nature and possibilities of the negro and the Afro-American. Professor Shaler is followed by a broad-spirited and able paper by the Rev. Lyman Abbott, the well-known pastor of Plymouth Church, on "What is Christianity?" A full-page portrait of Dr. Abbott accompanies his paper. A. C. Wheeler, better known in the dramatic world as Nym Crinkle, writes in a brilliant critical paper, of the late Dion Boucicault. Helen H. Gardner appears in a splendid contribution entitled "Thrown in with the City's Dead." It is a narrative of the manner in which New York treated her mentally, morally, and physically dead; a frightful picture, the portrayal of which should do much good. A full-page photograph of Miss Gardner accompanies this essay. President E. B. Andrews, of Brown University, writes ably on "Patriotism and the Public Schools." Prof. Wilbur L. Cross, Ph. D., contributes an interesting sketch of Ibsen's great poem entitled "Brand." Chas. Blaffin Allen, one of the ablest civil service workers in the land, appears in a thoughtful paper on "Electoral Reform Legislation." Hamlin Garland contributes a story of remarkable merit entitled "A Private's Return." It is one of the strongest and most artistic pieces of realism that has appeared in recent years. A story which should be read by every soldier, and soldier's wife and son. Among the other contributors are Gen. Marcus J. Wright, Mabel Hayden, T. T. Tertune, and Victor Yarros. The usual department of editorial notes contains short papers on "A Transition Period," "Fronting the Future," and "Conservatism and Sensualism, an Unhallowed Alliance," the last paper being a scathing criticism of the pseudo moralists, who seek to film over the social ulcers of fashionable life. The publishers announce that the first edition of the December *Arena* is thirty thousand copies, which indicates how strongly this review has taken hold of public favor, in the brief space of one year.

Testimonial.

Dear Dr. Dobson: I acknowledge my wrong in not letting you know how quickly I was cured of the sciatic rheumatism by taking your remedies as prescribed by your invisible hand. For fifteen days and nights I could not lay down in bed, and could not sit down without suffering excruciating pain. I never suffered so much in all my life as I did in those fifteen days. I received your spiritual remedies on Thursday, and commenced taking them Thursday noon, using the magnetized paper at night, and in four days I could lay in bed all night, and in eight days I was completely cured, and have not had a touch of it since. And I thank you and the angel world for my recovery, and may you be spared for many a year to bless humanity in my fervent desire.

Spiritually yours, J. B. EATON.
18 Brinckerhoff st., Utica, N. Y.
See ad. in another column.

PSYCHIC RESEARCH SOCIETY.

We again had the pleasure of listening to the guides of Mrs. Rall, who delivered an interesting lecture in her usual happy manner, her subject being, "The Beautiful Truth, Spiritualism," ably handled, to an interested and intelligent audience which comfortably filled the hall. Next Sunday, I am happy to announce, that we will have with us Mrs. Adah Sheehan, who has just returned from a very successful engagement at Grand Rapids. We hear from all sources flattering reports of this noble woman's work, great praise being bestowed upon one of the controls, namely, Prairie Flower, she having given a reporter on the Grand Rapids Telegram-Herald some very good facts concerning himself. The ladies give another of their enjoyable socials and dance on Dec. 10th inst. All are cordially invited.

E. SACMASTER.

Dr. Albert Morton has assumed the editorial management of *The Reconstructor*, Summerland, and the first number issued by him will appear this week. Professor J. S. Loveland, who has had charge of the paper during its brief existence, retires from the helm. The Dr. contemplates several improvements in the make up of the paper, among which is a change of name and the publication of the paper in quarto form, shortly. Dr. Morton is well known as a man of large experience in the journalism of Spiritualism and will doubtless steer *The Reconstructor* clear of the rocks and shoals on which the less experienced have been so often wrecked; in fact, it may be said, that he is a man who will not exhaust his energies in bucking against contemporaries or sneering at the religious beliefs of others. Success to him!—Golden Gate.

PUNGENT PARAGRAPHS.

That the devil has never damned anybody is one thing that can be said in his favor.

A—Are lawyers, school teachers and editors not entitled to the "Prof." before their names as well as other professional men?
B—No. That only belongs before the names of people who progress to do something, not before those who do.

A sensational preacher died some years ago. Often in the excitement of his preaching he would work himself up to such a degree that he would occasionally shed tears, which had a great effect on his congregation. After his death his sermons were examined by his executors, and it was frequently found in some of his most exciting sermons that he had inclosed in brackets the words, "Cry here."—Denver Rocky Mountain News.

Buffalo has a firm named Irish & English. What is really curious, Mr. English is an Irishman and Mr. Irish is an Englishman.

The most complex of all the animal tissues is the brain. The fibers of one single optic nerve have been counted under a microscope to the number of about 300,000. The number in the brain must therefore be immense. So with regard to cells; they are countless. No method of science has been able to count the cells in a single square quarter of an inch of the outside covering of the brain.

Diogenes was a fool.
Why?
He spent his days looking for a "not eat" man. If he had studied Latin he would have known that there is no such thing.—Porcupine.

MAKING LIGHT OF IT.

An Iowa woman has named her twin daughters Gaele and Keroseene.—Ex.
The old man's name is probably Pete Kolum.
The man who marries into that family will strike oil.—Cape Cod Item.

We hope the babies will grow up a parafine girls.—Boston Herald.

As the famous knight, Don Quixote, dared to give battle to lions and windmills, so did an erratic Mexican recently venture to place himself on the track of the railroad between Vera Cruz and Jalapa, and to challenge a locomotive to single combat. He was mounded and his horse was killed, but he himself was merely thrown to one side, while the train kept on its way.

THE ANTIDOTE.

Mr. Briggs (at the restaurant)—Bring me some limburger.
Mrs. Briggs (dining with him)—Bring me some chloroform.—Chic.

A large number of carriages in cities are now supplied with rubber tires to prevent violent jolting and deafening clatter.

STREET CAR COURTESY.

A sallow-faced woman, with a wealth of freckles on her long nose, entered an Austin street car. There were eight or ten well dressed gentlemen in the car, but none of them showed any inclination to give her a seat. After she waited a reasonable time, she remarked with asperity:
"If any of you gentlemen air waiten for me to squat in your laps, you are a suckled crowd, for I want you to understand I am a lady from the ground up."

A dread that she was not in earnest about not sitting in their laps caused some of the gentlemen to leave the car.—Texas Siftings.

All the vowels appear in their regular order in but two words, abstemious and facetious.

An extraordinary clock has just been completed at Ryshew, Russia. The clock, which is composed of solid silver, weighs over six hundred pounds. It is in memory of the narrow escape of the imperial family in the railway accident at Borki. It has been placed on the Uspenski cathedral at Charkou, and upon the 17th of October of each year the anniversary of the accident the czar clock, by a peal of bells, will recall to the memory of the inhabitants the miraculous escape of their emperor.

"The idea," said the African missionary, indignantly.
"What's the matter?"
"The idea of sending celluloid poker chips to aid the heathen in an ivory country."

AN ARTISTIC CONCESSION.

T. Tiltans Truckle—It represents George Washington surrendering his army to Cornwallis.
Hautroft Bryce—Haven't you mixed history a little?
Truckle—Yes; but the painting is for the Knickerbocker Club, and they're so English, you know, I was afraid of hurting their feelings.—Puck.

SUMMER BALLAD.

We strolled through summer glen and forests,
And rowed and drove together;
Tensed her when in doubting moods,
And jested of the weather—
Just flirting!

I kissed her hand with solemn grace,
And pulled away her bonnet;
I praised the beauty of her face,
And staked my judgment on it—
Just flirting!

I said I loved her more than life,
She blushed her approval;
And I said I soon possessed a wife
From my two weeks' vacation—
Just flirting!

Inland No. 74, on the Mississippi, has an owner, but belongs to no state, county or township. It appears that, according to enactment whereby the states of Arkansas and Mississippi were created, the river boundary of the former extended to midstream, that of the latter to midchannel. Herein is the difficulty.

Dr. Hammond, of New York, says a man may smoke three cigars a day without injury to his health, but objects to pipe smoking and chewing.

The turkey being neither a Republican eagle nor a Democratic rooster, is a non-partisan bird, and may be enjoyed by both factions alike.

A billdozer, Mr. merchant claims credit for a new invention for collecting bad debts. He makes out a bill for several dollars more than is due, and sends it to the debtor, who never fails to come in to complain about its size, and ends by settling the account after the shopkeeper has explained that there is some mistake and reduced the bill to its original condition.

A pound of Plausibility, of Satire quite an ounce;
A touch of Courage, and a bucketful of Bounce;
A thickish slice of Sentiment, a grain or two of Sense;
A teaspoonful of Truthfulness, a gallon of Pretense;
A peck of Verapacity, and quite a quart of Flattery of Selfishness, and just a pinch of Kindness;
With the above ingredients stuff a man of erudition, and you may send to Parliament a "Model Politician."—English Id.

BOY'S THOUGHT IN MUNDAY SCHOOL.

Oh, how I love my teacher's face,
Oh, how I love to pray!
Oh, how I love this life of grace!
Oh, how I miss me from this place
Just after Christmas Day!

MOVEMENTS OF MEDIUMS.

G. W. Fowler is located at 84 Bowditch St., Boston, Mass.

Dr. H. H. Matthews has located at No 1 Chester Square, Boston, Mass.

Mrs. Lois Walabrook's address for the winter will be St. Elmo, Tenn.

Dr. F. L. H. Willis may be addressed 46 Ave. B, Vick Park, Rochester, N. Y.

Mrs. Etta Roberts is holding seances at 266 W. Twenty-third street, N. Y. City.

Dr. H. G. Hawkins, magnetist, may be found 149 State street, Springfield, Mass.

Address W. J. Colville, Gedyney House, Broadway and Portland street, New York.

Address Dr. A. W. S. Rothermel at Ida Grove, Ia., Lock Box 8, until further notice.

Mrs. H. B. Fay holds seances at Madison Park Hotel, Sterling street, Boston.

Hon. Sidney Dean addresses the Society of Springfield, Mass., during December.

Lyman C. Howe's address during December will be 217 Upper place, Philadelphia, Pa.

Mrs. C. Mayo-Stears has removed to 8 College Place, 1142 Washington street Boston, Mass.

F. A. Wiggins speaks the first two Sundays of December in Haverhill for the Fraternity.

Mrs. H. W. Cushman, musical medium, may be addressed 104 High street, Charlestown, Mass.

Mrs. Abbie Burnham may be addressed for engagements at 530 Tremont St., Boston, Mass.

Mrs. Julia H. Davis' address is 70 Winsor St., Cambridge. She has a few open dates for lectures.

Hon. Sidney Dean occupies the platform at Grave's Hall, Springfield, Mass., during December.

Dr. U. D. Thomas, psychologist, may be addressed at 343 North Lafayette Street, Grand Rapids, Mich.

Mrs. Mary C. Barnitz, will accept engagements to lecture. Address: 90 Laurel street, Cincinnati, O.

Address George H. Brooks at 732 South Grand Ave., Los Angeles, Cal., where he is now lecturing.

Dr. W. L. Jack, trance medium and magnetic physician, can be addressed at 16 Beacon street, Haverhill, Mass.

Prof. G. W. Van Horn has located for the winter in New York City. Address him at 355 West Twenty-ninth street.

Mrs. Nellie S. Baade, trance and inspirational speaker, will make engagements for winter months. Address: Capac, Mich.

Bishop A. Beals lectures at Indianapolis, Ind., during December, having had a successful season at Detroit, Mich., last month.

Mrs. Lizzie Bangs is holding seances for independent state writing, and materialization daily at 47 Campbell Park, Chicago.

Mrs. H. S. Lake speaks in Washington, D. C. during December. A. E. Tisdale fills her place at the Temple in Boston during that time.

Mrs. Carrie Twing is laboring in Newburyport this month; in December she goes to Haverhill and Brockton, and in January to Pittsboro, Pa.

Dr. J. R. Nickless and Mrs. Edith E. Nickless have taken rooms at the Winsor House, Oakland, Cal., where they can be addressed for the winter.

Dr. H. E. Tripp, Magnetic and botanical healer, platform test medium and prophetic reader, may be addressed at 8 Dwight street, Boston, Mass.

Dr. Rothermel is away on a trip to Waco, Ga., where he has a half interest in a mine. His address, however, will be as heretofore. Lock Box 8, Ida Grove, Ia.

Mrs. A. E. Kibby, of this city, left for Weldon, Ill., on the 26th inst., where she is engaged to lecture and give tests during the months of December and January.

Mrs. Carrie E. S. Twing will address the First Spiritualists' Society at Haverhill the first two Sundays of December; the last two Sundays she will be in Brockton.

Dr. J. V. Mansfield, the spirit postmaster, having returned from the East with his young wife, has located at 104 Market street, San Francisco, where he may be consulted.

Mrs. Augusta Francis Tripp, mental healer; also correspondent and short story writer for the spiritual and progressive papers, may be found at 8 Dwight street, Boston, Mass.

Mrs. Maggie Stewart, platform test and clairvoyant medium, 24 East Main St., Piqua, Ohio, can be engaged for the winter months by societies in need of first-class talent. Address as above.

J. Clegg Wright lectures in Dec. in Indianapolis, Ind.; January in East Saginaw, Mich.; February in Grand Rapids, Mich.; New York City and Cincinnati the rest of the season till July 1, 1891.

Mrs. Edith E. R. Nickless lectures in Oakland, Cal. Hall, Clay and Eleventh streets, every Sunday evening. On Friday evenings she gives a test meeting in same hall. In Alameda, Cal., Masonic Hall, lectures and tests every Tuesday evening.

Mrs. Myra F. Paine, well known to our readers through her able correspondence and contributions to THE BETTER WAY, desires engagements for lecturing. Societies in want of an intelligent speaker will do well by addressing her at Palenaville, O.

Edgar W. Emerson will lecture and give tests at Newburyport, Mass., December 7th and 14th; at Pittsburg, Mass., 21st and 28th; was at Meadville, Pa., December 2d. Address him at his home, Manchester N. H., 220 Lowell street. Open for engagements for Sunday, January 4th and 11th.

G. W. Kates and wife resuming meetings last Sunday afternoon in Columbia Hall, 1325 Columbia Ave., Philadelphia, Pa. Mrs. Kates holds receptions at the same place each Monday, Wednesday and Friday afternoons. They will accept engagements after January. Address them at 234 Frankford Ave., Philadelphia, Pa.

Moses and Mattie E. Hull have gotten up an immense revival in Portland, Ore., where they have been induced to remain until Monday, Dec. 8th, at which time they will start southward for California. The citizens of Portland are urging them to return via Portland and stop two or three months, but they think it will hardly be possible for them to do so.

Mr. John W. Fletcher, the popular lecturer and test medium, will speak every Sunday morning and evening at Conservatory Hall, Brooklyn, N. Y., and each Wednesday evening before the Psychical Society, 50 Sixth Ave., Jersey City, N. J. He starts for California September 1, '91, and can now be engaged en route. Address: 208 W. Forty-third street, New York City.

During December a portion of our speakers are distributed as follows: Lyman C. Howe at Pittsburg, Pa.; Mrs. Carrie Twing at Haverhill, Mass.; Mrs. Julia E. Davis at Lynn, Mass.; Prof. W. P. Peck at Willimantic, Conn.; Mrs. M. E. Williams at Grand Rapids, Mich.; Mrs. Emma Miner and Oscar Edgerly at Bridgeport, Conn.; J. Frank Baxter at Salem 7th, at New Bedford 14th, and at Norwich, Conn., 21st and 28th; W. J. Colville at Worcester, 31st and 28th; Dr. Willis at Buffalo, N. Y.; Mrs. H. S. Lake at Washington D. C.

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